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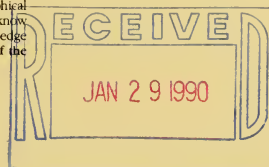
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# HUMANITIES

The humanities include but are not limited to: history, philosophy, language, both modern and classical, literature, linguistics, archaeology, jurisprudence, ethics, comparative religion, the history, criticism, and theory of the arts, and those aspects of the social sciences which have humanistic content and employ historical or philosophical approaches. These disciplines help us to know ourselves and to know what it is to be human. To public programs in these areas we pledge our support. The Maryland Humanities Council, an affiliate of the National Endowment for the Humanities.



## Challenges and Choices for the 21st Century

### *A Special Issue on Ethics*

On the Nature and Uses of Ethics:  
An Introduction

*by Dr. Stephen J. Vicchio*

Where Do We Go From Here?  
Quo Vadis, Homo Sapiens?

*by H. Margret Zassenhaus, M.D.*

Biology and Human Affairs

*by Leon R. Kass, M.D.*

Interviews: Ethics and Society

MHC Special Initiative and Call for Proposals



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## In This Issue

As anyone who has read a newspaper in the past year knows, ethics—or at least the term “ethics”—is a hot item. But issues surrounding right and wrong are not always simple. This issue of *Maryland Humanities* explores the nature of ethical problems and some of the systems that Western society has developed to cope with those problems. It investigates some problems of contemporary society and anticipates some of the problems that may face us in the future. It also announces “Challenges and Choices for the 21st Century,” a major program initiative calling for public programs investigating questions of ethics and values in contemporary society (see page 13).

The consulting editor for this issue is Dr. Stephen J. Vicchio. Dr. Vicchio has been invaluable in helping to develop the intellectual focus of this publication and has devoted hours “above and beyond the call of duty” in writing articles, conducting interviews, and consulting on illustrations and quoted materials. The Council would like to express its deep gratitude to Dr. Vicchio for his involvement and his insight.

In the opening essay, “On the Nature and Uses of Ethics,” Dr. Vicchio explores the historical development and philosophical underpinnings of the two most popular ethical theories in Western history, the teleological and deontological. He also makes some observations about the strengths and weaknesses of these points of view, as well as some general comments about advances in moral theory in the 20th century.

The Council is also very fortunate to have an article by our esteemed board member Dr. Margret Zassenhaus. It was at Dr. Zassenhaus’ urging that the Council took on such a large and complex theme for one of its issues. In “Where Do We Go From Here? Quo Vadis, Homo Sapiens?,” she offers a clear discussion of three central concerns for all people who wish to construct a clear and viable moral point of view: the importance of the individual, the centrality of choice, and the need for reflective action.

Dr. Kass’ contribution to this issue is a perceptive meditation on the dangers of unbridled medical technology. He cites some powerfully disturbing ramifications that our new found powers over reproduction and genotype might have for important and fundamental concepts of life, the self, the family, and the state.

Three interviews, conducted by Dr. Vicchio during the Fall of 1989, address a broad range of ethical concerns facing contemporary society. In the first interview, conducted with Dr. Robert Veatch of the Kennedy Institute of Ethics, a range of issues are discussed: 20th century developments in ethical theory, moral education, and the great contemporary moral problems in biomedical ethics. In the second interview, with Dr. Susan Wolf, Associate Professor of Philosophy at the Johns Hopkins University, other important ethical questions are examined: Are there objective standards for morality? Is ethics a science? Do men and women think about ethical issues in fundamentally different ways? The final interview with Dr. Leon Wurmser, a practicing psychotherapist and analyst, deals with areas in which psychological and philosophical questions overlap. Dr. Wurmser makes pertinent observations on whether alcoholism and other addictive behaviors should be considered diseases/disorders, the relationship of psychiatry to the legal system, the traditional philosophical problem of free will and determinism, and the relationship of conflict, neurosis and criminal behavior.

It is obviously beyond the scope of this publication to analyze every ethical theory that the world has ever known, or to resolve the ethical dilemmas that face our increasingly complicated society. But we do hope that this publication will stimulate interest, arouse awareness, provoke thinking, and encourage further reading on a topic whose significance will become more, rather than less, compelling with time.

The Maryland Humanities Council is very grateful to the Martin Marietta Corporation for its generous support of this issue of *Maryland Humanities*.

**On the Cover:** *Aristotle with a Bust of Homer*, Rembrandt (Rembrandt, Harmensz. van Rijn), 1606–1609, Oil on canvas. The Metropolitan Museum of Art. Purchased with special funds and gifts of friends of the Museum, 1961. (61.198)

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## MARYLAND HUMANITIES

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Executive Editor: Dr. Naomi F. Collins

Consulting Editor: Dr. Stephen J. Vicchio

Managing Editor: Rebecca L. Aaron

Contributing Editors: Elinor C. Sklar, Judy D. Dobbs,

Donna L. Byers

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# Maryland Humanities Council Elects New Officers

Dr. Catherine R. Gira  
Elected Chairperson



Dr. Catherine R. Gira  
Chairperson and President  
Maryland Humanities Council

A slate of new officers was elected at the Fall 1989 meeting of the Maryland Humanities Council. Dr. Catherine R. Gira, a member of the Council since 1985 and First-Vice Chairman since 1988, was elected Chairperson and President. Dr. Gira is Provost of the University of Baltimore.

Other officers chosen at the Council meeting were: Ms. Agnes M. Griffen, First Vice-Chairperson; she is Director of the Department of Public Libraries, Montgomery County; Dr. Albert R.C. Westwood, Second Vice-Chairperson; he is Vice President for Research and Development at Martin Marietta Corporation, Baltimore; Dr. John W. Huston, Fiscal Agent; he is Professor of History at the United States Naval Academy, Annapolis; and the Honorable Gilbert Gude, Legislative Liaison; he is the Executive Director of the Potomac River Basin Consortium and a former member of the U.S. House of Representatives and the Maryland State Senate and House of Delegates.

A resident of Columbia, Md., Dr. Gira received her Ph.D. degree in literary studies from the American University. Prior to assuming the position of Provost at the University of Baltimore, she was acting dean of the College of Liberal Arts, director of the graduate program in publications design, and a professor of English.

Dr. Gira is currently the President of the American Association of University Administrators and has served as a member of the AAUA Board since 1984. She is the State Coordinator for the Academic Affairs Resource Center, American Association of State Colleges and Universities, a position she has held since 1984. Dr. Gira served as the President of the Maryland Association for Higher Education during 1987-88. She has published numerous articles and delivered scholarly presentations on Shakespeare, Renaissance literature and art, visual arts, higher education leadership, and liberal arts and the professions. At present, Dr. Gira has a book in progress on Shakespeare's *Henry IV*.

At the same meeting, Dr. Albert R. C. Westwood completed his term as Chairman. Dr. R. Cresap Davis, Professor Emeritus, Frederick Community College and Dr. Edward T. Lewis, President, St. Mary's College of Maryland retired from the Council after serving six and five year terms respectively.

The Maryland Humanities Council is an independent, non-profit, tax-exempt organization dedicated to promoting an understanding and appreciation of the humanities in Maryland. It achieves its goals in part by funding public humanities programs,



examples of which may be seen in the Continuing and Recently-Funded Programs section in each issue of Maryland Humanities. The Council members and their current affiliations are:

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Research and Development  
Martin Marietta Corporation  
Baltimore, Maryland

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(Gubernatorial Appointee)  
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The Council staff is composed of Dr. Naomi F. Collins, Executive Director; Elinor C. Sklar, Assistant Director for Public Affairs; Rebecca L. Aaron, Assistant Director for Administration; Judy D. Dobbs, Assistant Director for Programing; Margitta Golladay, Executive Secretary; Donna L. Byers, Public Affairs Assistant; and Edward Kappel, Accountant. The services of Coopers and Lybrand are retained for the Council's annual independent audit.

*Questions people once sought to have answered by prayer; issues once left for scientists to resolve in their laboratories, are now debated on the floor of Congress, by the brethren on the Supreme Court, thrown into the executive branch regulatory process, or demonstrated about. . . . In another age, these kinds of questions would have been fodder for the Talmudic scholars, Jesuit priests, family doctors, and medical school students and professors. The peculiar and inescapable fact of the eighties is that these questions are intensely political as well.*

**Joseph A. Califano, Jr.**  
Former Secretary, U.S. Department of Health, Education and Welfare  
*Governing America: An Insider's Report from the White House and the Cabinet, 1981*

# On the Nature and Uses of Ethics: An Introduction

by Dr. Stephen J. Vicchio

*The moral good amounts to nothing more than this: that we should secure the greatest amount of happiness for the greatest number of people.*

**John Stuart Mill**

*Morality is not properly the doctrine how we make ourselves happy, but how we make ourselves worthy of happiness.*

**Immanuel Kant**

In a landmark Supreme Court decision, Justice Potter Stewart once remarked about the definition of pornography, "I don't know what it is but I know it when I see it." Similar comments could well be heard these days about "ethics," a term that has been bandied about from the Iran-Contra hearings, to the Congressional investigation of former Speaker of the House, Jim Wright, to baseball's suspension of Pete Rose, to the bizarre trial of televangelist, Jim Bakker.

Most of us seem to have little trouble in mustering an opinion about the moral character of these people in the news. And yet, if asked to provide a definition of the "moral good," or its synonym "ethics," we would find ourselves in much the same quandary as Justice Stewart.

What is the moral good? How do we know when we are acting morally? These questions have been asked by reflective people at least since the time of the ancient Greeks. If the account given by Plato of Socrates' trial is accurate, it is clear that Socrates could have avoided the death penalty if he had simply agreed to give up his practice of going about the city interrogating its citizens about the origin and nature of the moral good. Socrates, of course, did not relent. And he was killed over a dispute about ethics.

But showing that Socrates was executed over an argument about the moral good is not the same as showing how the moral good is to be defined. The history of philosophy presents us with two very different approaches to the question about the nature of the moral good. The first of these traditions, called "deontological," is associated historically with Judaism and Christianity. The emphasis in this tradition is placed primarily on acts and their corresponding moral rightness and wrongness.

Perhaps one of the earliest systems of deontological ethics was the ten commandments, and like the decalogue, all deontological approaches to the moral good tend to place a great emphasis on rules which are thought by their adherents to be immutable, universal, and without exception. The sixth commandment, for example, admonishes us to refrain from killing. It does not say, "Thou shalt not kill, except under the following circumstances."

In more modern times, the most famous deontological approach to the moral good, at least among western philosophers, is Immanuel Kant's categorical imperative. In his view, a categorical imperative is a moral duty that is binding for all people in all places. In Kant's *Groundwork for the Metaphysics of Morals*, he describes what he calls several "forms" of the categorical imperative. The first form goes like this: always act as though your action could become the universal maxim. Thus, Kant suggests, if you are thinking about telling a lie to gain some advantage over another, one must first ask if it would be permissible for all others to tell a lie to gain some advantage? If the answer is no, Kant argues, then the action cannot consistently be called morally good. Thus, in his view, the categorical imperative requires truth telling. And many other moral rules may be derived from the categorical imperative as well. The key to understanding the moral good, Kant argues, is understanding what sort of actions can consistently be held to be universally binding or universally prohibited.

In addition to this collection of moral prescriptions or rules that can be derived from the categorical imperative, Kant also added a second element to doing the moral good. He calls it the "good will." Kant explains the idea



of the good will by telling the story of a shopkeeper who always gives his customers the proper change. Kant asks, "Is he doing the moral good?" Suppose we find out, for example, that the reason the man always gives the proper change is that he is afraid of getting caught. Kant argues that although the man performs a seemingly good action, he does it without good intentions. Another way he puts this point is to say that the real rule

Every human being has, like Socrates, an attendant spirit; and wise are they who obey its signals. If it does not always tell us what to do, it always cautions us what not to do.

Lydia M. Child (1802–1880), *Philothea: A Romance*, Chapter 6, 1836

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on which the shopkeeper operates is "Always treat people honestly, unless you are sure you won't get caught." Kant points out that this is not a rule that we would be willing to make a universal one, and thus the shopkeeper is not doing the moral good.

The other historical way of answering questions about the moral good is called "teleological." This view was first associated with the ancient Greeks, particularly the work of

Aristotle. The emphasis in teleological systems of ethics is not so much on rules or principles as it is on outcomes or consequences. Indeed, some philosophers prefer to call teleological theories of ethics consequentialist theories.

In modern philosophy the most popular form of consequentialist theory comes from two 19th century British thinkers, Jeremy Bentham and John Stuart Mill. Their theory,

called utilitarianism, has one major tenet: doing the moral good is synonymous with producing the greatest benefit for the greatest number of people.

The Death of Socrates, Jacques Louis David (1748–1825), Oil on canvas. The Metropolitan Museum of Art, Wolfe Fund, 1931. Catherine Lorillard Wolfe Collection. (31.45)

Bentham and Mill were deeply disturbed by what they saw as the rigidity of deontological systems of ethics in general, and Kant's categorical imperative in particular. In fact, they pointed out a number of serious weaknesses in Kant's moral theory. Suppose for example, two of Kant's immutable rules conflict? Suppose by keeping the rule about truth telling, we break the rule about harming others. Bentham and Mill suggest that the only clear way of resolving these kinds of conflicts is by asking what the consequences are for keeping either of the conflicting rules. Doing the moral good, they argue, must amount to choosing the rule that produces the most benefit for the most number.

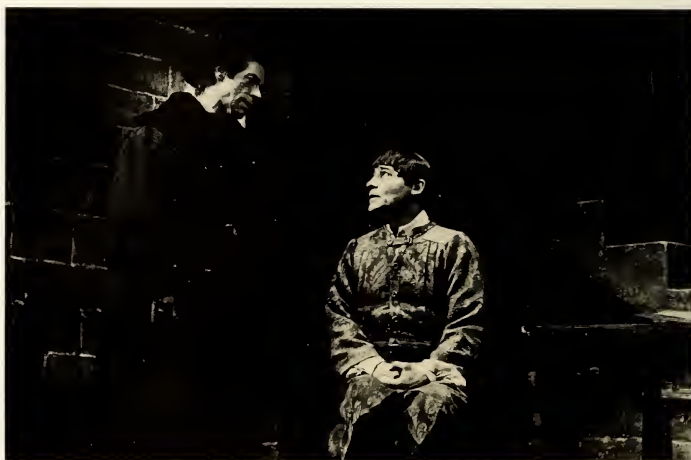
But more modern defenders of Kant and rule based theories in general have pointed out that utilitarian theories of ethics are also not without their difficulties. Suppose, for example, we could produce extraordinarily good consequences through the suffering of an innocent person. Would it be permissible, in the Utilitarian point of view to cause that suffering? Fyodor Dostoyevski raises this criticism of Bentham and Mill in *The Brothers Karamazov*; when he suggests that if the salvation of all of humanity could be gained through the suffering of one innocent child, he would refuse his ticket to eternal life, for the price would be too costly.

In the 20th century, the major developments in ethical theory have tended to focus on either trying to eliminate the weaknesses of one theory or the other, or in trying to combine the strengths of the two points of view in some larger, more comprehensive moral point of view.

A number of mid-century Anglo-American philosophers, who came to be known as rule-utilitarians, combined the deontological emphasis on rules, with the notion of Bentham and Mill that our actions should always produce the most benefit for the most people. In the rule-utilitarian's point of view, if a rule no longer produces the best consequences, the rule should be changed or modified until it produces the desired outcome.

Although rule-utilitarianism probably has become the de facto dominant theory at work in the 20th century (Truman, Stalin, and Churchill, for example, were strong advocates of this view) critics of this position argue that the rule-utilitarians still advocate a moral vision that insists that the end justifies the means, something that may profess to find morally repugnant.

W.D. Ross, a contemporary British philosopher, has taken a different approach than the rule-utilitarians to solving the problems of conflicting moral rules. In Ross's view, when deontological rules conflict, one must decide



by moral intuitions which of the two rules will prevail. Ross believes that our moral intuitions are sufficiently similar that conflicts of rules can be resolved by simply appealing to our collective conscience. Critics of Ross, however, are not nearly so optimistic. They point out that the moral intuitions of reasonable people are often quite at odds with each other. If one construes the question of abortion, for example, as a problem concerning the ostensible conflict of rights of the mother versus rights of the fetus, it is obvious that there is no univocal collective moral intuition that stands ready to resolve this issue. A similar lack of consensus exists for a whole range of other moral issues including capital punishment, euthanasia, suicide, nuclear arms, the treatment of drug addiction, and many other personal and social moral problems.

John Rawls, a contemporary American philosopher, takes a different approach to these public policy issues. In his book, *A Theory of Justice*, Rawls makes what many philosophers consider a significant attempt at establishing moral principles, as well as a methodology supporting those principles. In his method, Rawls identifies firmly held convictions like the rejection of slavery or the immorality of rape or murder and uses them as data against which his theory can be tested.

And what are the moral principles we should adhere to according to Rawls? They are those moral precepts on which we would agree under what he calls a "veil of ignorance." By a veil of ignorance Rawls means that hypothetically we would know in a given culture

**Above:** *"A man for all seasons"*, by Robert Bolt, concerns the conflict that Sir Thomas More encountered when he refused to support King Henry VIII's divorce from Catherine of Aragon and the King's subsequent Act of Succession which split the English throne from the Catholic church. In this scene Sir Thomas More (Robert Burr) and Thomas Cromwell (Michael Thompson) discuss More's dilemma while he is imprisoned in the Tower of London. (1980/81 season) Photo by Richard Anderson. Courtesy of Center Stage, Baltimore, MD.

**Right:** *"To Sir With Love"* chronicled an American teacher's attempts to instill values and a sense of responsibility into rebellious English high school students. In this scene Sidney Poitier is giving a lesson on home economics and the responsibilities of family life. Photo courtesy of the Museum of Modern Art/Film Stills Archive, 33rd Street, New York City





*Evil becomes an operative motive far more easily than good; but once pure good has become an operative motive in the mind, it forms there the fount of a uniform and inexhaustible impulsion, which is never so in the case of evil.*

Simone Weil (1910–1943)  
 “L’Enracinement,” Part III, (1949)  
*The Need for Roots*, pub. 1952

the moral principles upon which we are to operate, but we would not know the position we hold in society.

If we thought about the institution of slavery, for example, Rawls suggests we would first have to agree to practice slavery without knowing whether we were to be master or slave. Rawls claims that rational people would not agree to practice slavery if they did not know whether they would be the ones who were unfairly taken advantage of. Those principles to which we would assent under the veil of ignorance are the moral precepts on which the culture should be based.

From his notion of the veil of ignorance Rawls derives two particular moral principles: the principle of equality and the principle of difference. The equality principle states that every person has a right to the greatest basic liberties compatible with equal liberties for all others. If we are to give one person freedom of expression, for example, it must be given to all.

Rawls’ difference principle entails that all social and economic inequalities are allowable only if they meet two important conditions. First, the inequalities must be to the benefit of everyone. It might be the case, for example, that there are certain advantages for everyone to paying highly skilled surgeons more than unskilled laborers.

Given the level of education and the commitment of time and money that medical education requires, it might be impossible to find enough talented people to become surgeons if they were not compensated more than

unskilled workers. Everyone, including the unskilled laborers, would seem to benefit by paying surgeons more.

Rawls’ second condition for justifying inequalities is that all positions in the society must be open to all. If surgeons are to be paid more than unskilled laborers, then no one in the society could be initially excluded from becoming a surgeon. Surgeons, as well as other positions of skill and prestige, should be chosen in terms of applicants’ abilities and effort because that procedure would benefit everyone in society.

The first of Rawls’ principles gives a philosophical foundation for many of the freedoms traditionally guaranteed by modern Western democracies, like freedom of the press, of speech, religion, and assembly, etc.

Rawls’ second principle prescribes a number of other rights about which democratic states have had great differences of opinion, things like welfare rights, and a right to social programs like social security.

Since the publication of *A Theory of Justice* in 1971, Rawls’ position has been subjected to a number of criticisms by people both inside and outside the philosophical community. It remains, nevertheless, one of the only truly original contributions to ethical theory in the second half of the 20th century. Rawls’ view may also go a long way in helping us as a culture to arrive at a consensus regarding the basic principles that should undergird the moral education of our children. Rawls suggests that we eschew the sectarian approaches to moral education in public

schools and attempt instead to derive those moral principles from the veil of ignorance that should guide us in morally educating the young. Indeed, in the process of moral education, children should not only be taught these basic moral principles but also the philosophical methods of reasoning used to arrive at these moral precepts.

Given the present divided state of ethical opinion in this country, Rawls’ proposal is quite an attractive one. In fact, Thomas Jefferson, faced with a similar problem of competing moral visions suggested a similar solution to the problem of moral education in a pluralistic society:

*Reading, reflection and time have convinced me that the interests of society require the observation of those moral precepts only in which all religions agree (for all forbid us to murder, steal, plunder, or bear false witness) and that we should not intermeddle with the particular dogmas in which all religions differ, which are totally unconnected with morality.*

As usual, Jefferson was ahead of his time.

*Dr. Stephen J. Vicchio is Chairman of the Department of Philosophy, The College of Notre Dame of Maryland. He is the author of A Careful Disorder: The Voice from the Whirlwind, and Perspectives on American Catholicism—1789–1989. He has taught philosophy and ethics courses at The College of Notre Dame of Maryland, The Johns Hopkins University, St. Mary’s Seminary and University, and The University of St. Andrews, Scotland.*

# Where Do We Go From Here?

## Quo Vadis, Homo Sapiens?

by H. Margret Zassenhaus, M.D.

*And day and night, over and over, the soldiers came. They looted, they beat us, they raped us women whenever they caught us. From time to time there was a Russian who was friendly, and even slipped us a piece of bread. Perhaps there are many more such among them than I know. But I have never seen as clearly how contagious evil is.*

Anonymous, quoted in *The Flight in Winter* by Jurgen Thorwald

Whenever I am asked to speak, I go without a manuscript. I do not want to be tied down to any written word, for in a manner of speaking, I want a dialogue, not a monologue, and this interchange can only come about by looking at those who listen. I am searching their faces for the answer I have yet to find: *"Wobster goest thou?"*

Take for example a college graduation, where I sense all the unrest and expectation of upcoming change. Knowing that I already have lost the graduates to an unknown future always reminds me of the last "Good-bye" at the railroad-station, painful enough, for nothing one can say will do; no matter how hard I might try, too much remains unsaid.

What do they take with them to be discarded later, and what will stay forever in their minds and hearts? After four long years they have made their grades, some better and some worse; so they have earned their future. They dutifully ploughed through mountains of textbooks—those "books of facts"—as bloated and unmanageable as the telephone book of a metropolis; in comparison to this, in my time, the facts accumulated would easily have fitted into the telephone book of a small town. But whatever amount of facts were learned then and now, they are only of use as to the extent one understands how to apply them.

Did they just *learn* or did they *understand*, too? It brings to mind the story of the farm boy, who wanted to go to school in the big city. "Why?" his parents asked. "I want to go, because I want to learn all about life!" So his parents gave in and sent him off. Many months passed by before a letter arrived. It contained only two lines. "Dear parents," their son wrote, "I understand all they say."

How far is today's average student able to develop his or her own process of thinking when from toddler-age many of them have been parked for the greater part of their waking hours in front of a TV, battered with the concoction of noise and mostly meaningless images from this box. In many instances this has become just as much an addiction as any drug. But this existence has created its own heroes, too! What in babyhood so sweetly started out with Donald Duck, is for the ten year old represented by "Superman," then to be replaced in early adolescence by Rambo with his "Shoot whatever moves!"

This is the generation of latchkey children, a lonesome lot, left to themselves to find out what life is about. Is this "life," or is it a mere existence? Parents must leave their young children in order to earn enough for life's necessities—in most instances, a reality, but

occasionally only perceived as such. We try to make up for time lost by making the time left "meaningful." We shower the child with presents, the more the better, and it all winds up in a pile of trash, broken toys and frustration. The truth is that no "present" can ever make up for a lack of "presence!"

With much gratitude I remember my parents. My father on long walks told us children stories from the Bible, doing it in such a lively way that we listened attentively. My mother on winter evenings read to us from works of Albert Schweitzer, explaining to us his quest of "Reverence for Life." "What did this mean?" I wondered. At that time I found it so much more intriguing to hear my father tell us the story of the dance around the golden calf, but I did not understand why he would ask us at its conclusion, "Don't you see now that we must have the courage to form our own opinions?"

Something else I remember: a passage from Goethe, which my father had once recited to us. "There is a God, a divine will, and as much as we mortals may fail, far beyond any time and space the order of the highest order will prevail." Although I had sensed the beauty of those lines, I did not yet grasp their meaning, but I recall how my father had added: "The day may come when you will understand."

The day did come with the long, dark years under Hitler, when we were ruled by the loudness of his voice, by his raised arm, by the fanatic stare of his eyes. For twelve years—day-in and day-out,—we heard the marching of boots and witnessed human dignity being trampled upon, and all along the sounds of the drums of war were drowning out the cries of pain.

It is true that there were relatively few who were actively evil; yet the number of those who in some way or other protested, let alone made an attempt to help, was even less. The vast majority, those millions of hard-working citizens, were standing apart, closing their eyes and their ears, not wanting to see or hear, pretending not to know. But they *did* know—maybe not in detail, but they suspected. How could they not have spotted those cars, arriving in the stillness of the night, lightbeams on high, the motor idling, while men in civilian clothes were ringing the doorbell of one of their neighbors. A short time later, returning with their victim, they disappeared into the night; the victim never to be heard of again. And what about the concentration camps, Dante's Hell of the Living? All it took was to pass by the electrified wire fences and you could hear the screams, by day and by night.



*All that is necessary for the forces of evil to win in the world is for every good man to do nothing.* Edmund Burke (1729–1797)



*Watch On The Rhine* by Lillian Hellman, chronicles the struggles of Kurt Muller, a German resistance fighter who escapes arrest in Nazi Germany and returns with his American wife and children to his wife's family home near Washington, D.C. There Muller encounters Count Teck—a Romanian aristocrat sympathetic to the Nazis—who threatens to betray him to German authorities. Teck tries to blackmail Muller and Muller kills him. Muller then returns to Germany to continue his work with the resistance even though it means that he will probably never see his family again. In this scene Sara Muller (Tana Hicken) is distressed by the threats of Count Teck de Brancovis (Castulo Guerra) (1979-80 season) Photo by Richard Anderson. Courtesy of Center Stage, Baltimore, MD



The Third Class Carriage, Honoré Daumier (1808–1879), Oil on canvas. The Metropolitan Museum of Art. Bequest of Mrs. H.O. Havemeyer, 1929. The H.O. Havemeyer Collection. (29.100.129)

*"You are so afraid of losing your moral sense that you are not willing to take it through anything more dangerous than a 'ud-puddle.'"*

ruke Stein (1874–1946)  
le," Q.E.D., Book 1, 1903

Yet the good citizens remained deadly silent, just as they say in this country: "I don't want to get involved." And, really, why should they have cared, as long as they themselves were not in danger and as long as their own interests were not at stake! How much easier it always has been not to care, not to get involved, and just to stand aside. After all, didn't the government know better than they? In those long, bitter years under Hitler I learned the cruel and fatal meaning of that so often lightly spoken "I don't care!", so much so that even today, after more than forty years, I cringe whenever I hear that phrase, be it in German or in English! Indifference is one of the most powerful enemies of life and, in all its non-committal nothingness, as unapproachable as reaching out into empty space.

I became fearful of people, even more so than of the bombs, and I wondered about the existence of God, that same "all-knowing" God, that "Guardian of Eternal Justice" as my father had called Him, when he once had

quoted Goethe: If God indeed did exist, why then would He permit millions and millions of innocent people to be killed?

Albert Schweitzer gave me the answer with his "Reverence for Life". At last I understood! God would only be a reality as much as He would be alive in us. His voice is our conscience and that tells us to serve life. From then on I knew my way. I followed the voice of my conscience and did what I had to do.

Many years later people tried to label me as a hero, but there are no heroes. How easy it would be just to divide people into heroes and villains. Yet, the truth as I experienced it, is that to be human means that we have choices, not only in extraordinary times, but every day *here and now*: Will we listen or will we turn away? That decision must be ours alone.

During those dark years fear was always with me like my own shadow. Yet, I will never forget those moments when I was free of fear by just doing what had to be done, not thinking of anything but the demands of the present—those were the moments of glory, when I was free! And in a most mysterious way I found that whenever I tried to help, help was given to me. Those years proved to me the unlimited potential there is in each of us, and how much we can do, if we will open our minds and hearts.

Warfare still is considered the ultimate means of resolving our differences. Aristotle—more

than 2,000 years ago—wondered, "Why do governments prepare for war in order to secure peace?" But can we today still afford to think in those terms? Einstein said, "The splitting of the atom has changed everything but the way of our thinking, and thus we are drifting toward an unparalleled disaster." Again we are facing choices. Will we let the world, the only world we have, turn into the killing fields, or will we learn to master technology to the point that it will serve life?

No longer do I think that history is made by governments, either in Washington or Moscow or anywhere else. I once experienced that history is made in our own daily thoughts and actions. Therein for me rests my hope for a tomorrow, but therein also lies my fear and despair: watching those who again are building the walls of hate, prejudice, and most of all, indifference.

Whenever I see young people wearing ear-phones, trotting along with an almost mindless stare, their ears closed to the sounds of life, and whenever I see in stores youngsters buying posters like "Life is a bitch and then you die," some of that hope dies in me.

But then I remember the story about the old man who was sick and alone. Some young people took pity and came and brought him a radio, and they said, "Old man, from now on you will never be lonesome again. You will have the whole world at your bedside." And turning on the radio they exclaimed,

*Non-resistance to evil which takes the form of paying no attention to it is a way of promoting it.* John Dewey (1859–1952), *Human Nature and Conduct*

"Isn't it miraculous what modern technology can do!" But the old man shook his head, smiled and answered, "No, that is not the miracle. The miracle is that we have eyes to see and ears to hear."

At which age is the cut-off point for our ability to "see" and to "hear," to be able to perceive "life" in all its diversity? When do we lose our curiosity to know more about this mystery called Homo Sapiens? When is it that we hear statements like that by a student, "All I care about is to make enough money to get a house and a car", and then—on second thought—"Yes, and a boat, too!" To other students I posed the question, "What does freedom mean to you?" At first there was silence, an almost embarrassed silence. Then, "It means that I can do what I please," and "It means a passport, so that I can go where I want to."

The other day I got a stack of letters, written by eighth-graders, who had just finished reading my autobiography, *Walls*. "We admire you for your courage during the war," they wrote, "but young people today are under pressure, too. For us it takes courage to say 'No' to drugs and alcohol and not to shoplift, when the others do it." It seems that we have come down to the point where we must settle for this: don't ask me to do right, it's sufficient that I don't do wrong. Will this be the first step on the road towards a value system to live by? How much time is left?

It was then that I decided to go to an even younger age group. This time I asked first-graders, "What does it mean to be a human being?" The answers flew, "That you stand on two legs," "That you can speak and hear," and then, "That you can laugh and cry." Sometime later a little boy suggested, "To be human means that you have a conscience." And not much later, somebody mentioned "Choices."

That day I was as happy as if I had won a victory. Late in the afternoon the telephone rang and then the voice of a child asked, "Doctor, can you help me?" "I am sorry," I said, "I am not a pediatrician." "Oh, but don't you remember me? I'm Johnny. You talked with me this morning, and now I have a problem." He said he had planned to go the movies, but the mother of his friend had called. She wanted him to come because his friend had fallen off his bike and was in pain. "What am I supposed to do?", he asked, and then lamented, "I want to go to the movies." "Well, then, why don't you just do that?" I suggested. "But what about the conscience?", he persisted, "can't you tell me what to do?" "How could I?", I answered, "It is your conscience and you must decide for yourself." Silence, then a long sigh over the phone. "Oh, now I know how difficult it is to have a conscience."

Maybe then our hope must rest on those moments when at last our "eyes" see and our

"ears" hear: when suddenly we grasp what it means to be human. In a prison in Germany during the war, one of the Norwegian prisoners who was under my care shared his cell with a German. In their prison uniforms they looked alike. Still there was something different: the German prisoner wore on the lapel of his jacket a yellow star—he was Jewish. Both were of an undetermined age, because their faces were swollen with the edema of starvation, and their legs had open wounds, so they could barely manage to walk.

It was Christmas Eve and they were waiting . . . for on this particular day, over and above their daily ration, they would get an extra slice of bread. At last they heard the key in the door, and it opened. But instead of two slices of bread there was only one, and then there was the voice of the prison guard: "This extra slice goes to the Norwegian. The Jew does not get anything, for he killed Jesus Christ!"

The door shut. Deep silence. But on this Christmas Eve the Norwegian took his slice of bread, broke it in half, and shared it with the prisoner with the yellow star. The Jewish prisoner broke down. "Why would you do this for me?" The Norwegian answered: "Because you are my brother."

Neither of them survived. But in my heart they live on. Where governments fail to find an answer, we must look for it within ourselves. We tend to be preoccupied with the

notion that we, as individuals, "cannot do anything" when in fact the truth is that history is not written by the events that make headlines. It is written by us each single day. So I, too, must go on working toward peace, forever aware of what my parents taught me: having the courage of my own opinion, trusting the voice of my conscience, and loving my fellowman.

*H. Margret Zassenhaus is a Toulson physician who was appointed to the Maryland Humanities Council by former Governor Harry Hughes in 1979. For her work in resistance of the Third Reich during World War II, she has received a number of prestigious awards including the Memorial Medal in Gold by the Senate of the City of Hamburg and medals from the Danish and Norwegian Red Cross. Zassenhaus has been knighted by the King of Norway with the St. Olav's Order, First Class and by the King of Denmark with the Order of the Dannebrog, First Class. For her post-war relief work with German orphans, she was awarded the Highest Civilian Order, Bundesverdienstkreuz, First Class, by the President of the West German Republic. In 1974, Zassenhaus was nominated by the Norwegian government for the Nobel Peace Prize. She is the author of On Guard in the Dark and her autobiography Walls. Her life has been examined in two documentaries—It Mattered to Me and A Salute to Maryland Women.*

*Illustration of "The Cock and the Fox" from Aesop for Children, Chicago: Rand McNally, 1919. Frontispiece. Illustration by Milo Winter. Photo courtesy of The John Work Garrett Collection of the Milton S. Eisenhower Library, The Johns Hopkins University, Baltimore, MD.*





But he knoweth the way that I take  
 when he hath tried me I shall come forth like gold  
 Have pity upon me: Have pity upon me: O ye my friends  
 for the hand of God hath touched me  
 Though he slay me yet will I trust in him



### The Just Upright Man is laughed to scorn

Man that is born of a Woman is of few days & full of trouble  
 he cometh up like a flower & is cut down he flieth also as a shadow  
 & continueth not. And dost thou open thine eyes upon such a one  
 & bringest me into judgment with thee

*Engraved by Thomas Stothard. Published by the Author, No. 25, Pall Mall, London.*

# Maryland Humanities Council

## Special Initiative

## Call for Proposals

### CHALLENGES AND CHOICES FOR THE 21st CENTURY

The approach of the 21st century is accompanied by increasingly complex questions raised by the impact of technology and by major changes in traditional structures of the family, community, and society. This turning point provides us with an ideal opportunity to become actively involved in shaping our future, enhancing our quality of life, and building a better society. Whether we want to or not, we determine the future by decisions we make—and don't make; and by choices we exercise—and don't exercise every day.

The Maryland Humanities Council believes that the humanities, by exploring and interpreting a broad range of human experience past and present, play a significant role in schools and in the community by providing context and methods to empower us to make informed decisions and thoughtful choices. The humanities cannot solve the world's problems. But they can help to provide ways to clarify our values, examine our choices, deal with information overload, increase our civic and community awareness, and curb our destructive tendencies. Our children will be the adults of the 21st century, faced with issues and questions we cannot predict, but which they will have to solve—and for which education must prepare them.

The Council invites proposals that explore key issues surrounding the choices that have to be made as we prepare for the 21st century. Applications are encouraged which engage humanities scholars in a dialogue with those who educate the next generation and with the community at large.

#### I. Programs for Teachers

Programming for teachers might, for example, take the form of reading discussion sessions, institutes, workshops, seminars, and roundtables. Sample areas that might be addressed include but are not limited to: using literary texts to explore questions of values (e.g., justice, equity, conscience, dilemmas concerning competing values); the relationship between education and responsibilities of citizenship in American democratic society; the individual in a multicultural society; human impact of technology; educating for the 21st century: 1) building civic and individual responsibility, 2) educating in ethics/transmitting values, 3) conveying our culture—what's worth knowing; dealing with information overload.

Topics and formats are not limited to the samples above. The Council encourages traditional and innovative approaches which use humanities disciplines to explore questions of values underlying our choices and challenges in education and in civic and community life.

Humanities disciplines which appear particularly appropriate for these themes include, but are not limited to: philosophy and ethics, language and literature, political theory, jurisprudence, comparative religion, anthropology, and history.

The format should encourage dialogue between the audience (teachers or the public) and scholars in the humanities and may use critical reading and interpretation; the interpretation of texts; readings in literature, philosophy, civics, and community values; and other appropriate substantive humanities approaches. The Council seeks to reach all geographic regions and all segments of the state's population, including parents, civic and community associations, libraries, educational agencies or organizations, interfaith groups, PTAs, school boards, teachers of teachers, journalists, clergy, museums and historical societies, institutions of higher learning, state and local government, public officials, and other nonprofit organizations.

Council deadlines for grant proposals are as follows:

First Draft	Final Draft	Decision
February 13, 1990	March 23, 1990	May 19, 1990
June 6, 1990	July 13, 1990	September 15, 1990
October 12, 1990	November 16, 1990	January 12, 1991

For further information about the Council's initiative and how to apply for programming funds, contact Judy Dobbs, Assistant Director for Programming, Maryland Humanities Council, 516 North Charles Street, Baltimore, Maryland 21201 or call (301) 625-4830.

This call for proposals does not preclude submission of proposals on other topics and themes in the humanities.

As defined by the legislation which created the National Endowment for the Humanities and the state councils, the humanities include, but are not limited to: history, philosophy, language, literature, linguistics, archaeology, jurisprudence, history and criticism of the arts, ethics, comparative religion, and those aspects of the social sciences employing historical or philosophical approaches.

Please Post





*No act of kindness, no matter how small, is ever wasted.*

Aesop (fl. c. 550 B.C.E.) "The Lion and the Mouse"

## MHC Seeks New Members

The Maryland Humanities Council seeks nominations or applications for membership on its board. The Council, an affiliate of the National Endowment for the Humanities, annually awards approximately \$400,000 for public programs in various humanities disciplines and develops and implements special programs in the humanities. The Council is comprised of up to 26 volunteer members, including up to five gubernatorial appointees. Drawn from academy and community, and representing all regions of the state, Council members contribute hundreds of uncompensated hours reading and reviewing applications for funding, attending Council meetings, participating and assisting in Council fundraising efforts, meeting with potential project directors, attending funded projects, representing the Council at regional and national scholarly conferences.

Applications are invited from residents throughout the state of Maryland who by reason of their achievement, scholarship, and creativity in the humanities, or their knowledge of community and state interests, are particularly qualified to serve.

Particular needs are for members outside Baltimore City and its suburbs, and for those in the corporate community, in cultural institutions, and in the public sector.

Interested citizens who would like to be considered for membership in a competitive selection process against possible vacancies that may occur this year, should send their resume, with a cover letter explaining their reasons for wishing to serve on the Council, to Dr. Catherine R. Gira, Chairperson and President, in care of the Maryland Humanities Council (address on back cover).

The deadline for nominations or applications is May 1, 1990.

## Award-Winning Projects

The Council is pleased to announce that three of its regrant projects have recently won awards.

Baltimore Traditions and the Baltimore City Life Museums have each received an Award of Merit from the American Association for State and Local History for projects receiving funding from the Maryland Humanities Council. These awards establish and encourage standards of excellence in the collection, preservation, and interpretation of state and local history.

Baltimore Traditions received an award for its documentary, "The Screen Painters." The film is highlighted by interviews with contemporary screen painters discussing their craft, a unique art form which provides a practical and aesthetic solution to urban congestion and dense rowhouse architecture.

Baltimore City Life Museums was honored for its program "Steps In Time: Scenes from 1840 Baltimore." This living history performance was presented over 120 times in 1989.

effectively illustrating to museum visitors the impact of conflict and events in 1840 Baltimore on ordinary people—a wheelwright, his wife and children, their boarders and free black servant.

Another Council-funded project, "The Eye of the Beholder," received an Award of Merit from the Printing Industries of America for its exhibition catalog. This illustrated lecture series and exhibition investigates the historical and cultural implications of the work of Marion Warren, Maryland's premiere photographer. The program is sponsored by the Maryland State Archives and continues through April 1990.

Congratulations to these organizations and a special thanks to project directors Elaine Eff (Screen Painters), Dale Jones (Steps in Time) and Mame Warren (Eye of the Beholder) for a job well done.

## Application Deadlines

Drafts of grant applications must be submitted to the Maryland Humanities Council by the following deadlines in order to receive consideration. (Four copies of the first draft and 33 copies of the final draft are necessary in order to distribute them for review by Council members and staff.) Applicants will be notified in writing of Council decision within two weeks after the decision date. To request a grant application, please call or write the Council (address and phone number on back cover). Please remember that application to the Council does not preclude application to the Maryland State Arts Council, (301) 685-6740, the National Endowment for the Arts, (202) 682-5400, or the National Endowment for the Humanities, (202) 786-0438.

There is no deadline for proposals requesting less than \$1,201. (Seven copies of such applications should be submitted for review by the Executive Committee.) In planning such grants, applicants should submit proposals at least six weeks before the beginning date of the project. Applicants should also allow sufficient lead time for crediting of Council support in printed materials and project related documents.

Deadlines for submission of proposals requesting over \$1,200 are:

First Draft	Final Draft	Decision
February 13, 1990	March 23, 1990	May 12, 1990
June 6, 1990	July 13, 1990	September 15, 1990
October 12, 1990	November 16, 1990	January 12, 1991

*Illustration of "Maid Matleen" from Little Brother and Little Sister and Other Tales, by the Brothers Grimm. New York: Dodd, Mead and Company, 1917, p. 158. Illustrations by Arthur Rackham. Photo courtesy of the John Work Garrett Collection of The Milton S. Eisenhower Library, The Johns Hopkins University, Baltimore, MD.*

## Contributors

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## Thanks!

The work of the Maryland Humanities Council would not be possible without the continuing and dedicated efforts of the members of the Council, a Board comprised of distinguished and dedicated citizens; the project directors who conceive, develop, and carry out public programs; the enthusiastic audiences who attend these programs; you, the readers of *Maryland Humanities*; and the contributors who believe in the Council's work and support it with their time and financial donations.

**Please help make possible more public humanities programs in Maryland.**

### DONATION FORM

\_\_\_\_\_ I wish to make a contribution toward this publication and the work of the Maryland Humanities Council.

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Your tax-deductible contribution helps to ensure that public programs in the humanities continue throughout the State of Maryland. Furthermore, every dollar you contribute is worth two, as each can be matched by U.S. Treasury Funds through a federal gift and match program.

Return form to: Maryland Humanities Council, 516 N. Charles Street, Baltimore, Maryland 21201

*Modern man worships at the temple of science, but science tells him only what is possible, not what is right.*

Milton S. Eisenhower (1899–1985)

# Biology and Human Affairs

by Leon R. Kass, M.D.

The promise and the peril of our time are inextricably linked with the promise and the peril of modern science. On the one hand, the spread of knowledge has overcome superstition and reduced fear born of ignorance, and the application of science through technology has made life less poor, nasty, brutish, and short. As one of my colleagues puts it: Before the twentieth century, human life was simply impossible.

Yet on the other hand, new technologies have often brought with them complex and vexing moral and social difficulties, and the scientific discoveries themselves sometimes raise disquieting challenges to traditional notions of morality or of man's place in the world. Moreover, thanks to science's contributions to modern warfare, before the end of the twentieth century human life may become literally and permanently impossible. The age-old question of the relation between the tree of knowledge and the tree of life now acquires a special urgency.

The relation between the pursuit of knowledge and the conduct of life—between science and ethics, each broadly conceived—has in recent years been greatly complicated by developments in the sciences of life: biology, psychology, and medicine. Indeed, it is by now commonplace that the life sciences present new and imposing challenges, both to our practice and to our thought. New biomedical technologies (e.g., of contraception, abortion, and laboratory fertilization and embryo transfer; of genetic screening, DNA recombination, and genetic engineering; of transplanting organs and prolonging life by artificial means; of modifying behavior through drugs and brain surgery) provide vastly greater powers to alter directly and deliberately the bodies and minds of human beings, as well as many of the naturally given boundaries of human life. To be sure, many of these powers will be drafted for the battle against disease, somatic and psychic. But their possible and likely uses extend beyond the traditional medical goals of healing; they promise — or threaten—to encompass new meanings of health and wholeness, new modes of learning and acting, feeling and perceiving—ultimately, perhaps, new human beings and ways of being human.

The advent of these new powers is not an accident; they have been pursued since the beginnings of modern science, when its great founders, Francis Bacon and Rene Descartes,



projected the vision of the mastery of nature. Indeed, such power over nature, including human nature, has been a goal, perhaps the *primary* goal, of modern natural science for three centuries, though the vision has materialized largely only in our century. By all accounts, what we have seen thus far is only the beginning of the biological revolution. . . .

The practical problems—moral, legal, social, economic, and political—deriving from the new biomedical technologies have attracted widespread attention and concern. Over the past decade there has been much public discussion about such matters as the legality and morality of abortion, the definition of clinical death, the legitimacy of research on fetuses, the morality of “test-tube babies” and surrogate motherhood, the propriety of sperm banks, the right to refuse treatment, the rationale for psychosurgery, justice in the distribution of medical resources, the dangers and benefits of gene splicing, and the use and abuse of psychoactive drugs. Important practical challenges to individual freedom and dignity arise at every turn, most often as inescapable accompaniments of our ability to do good.

On the one hand, freedom is challenged by the growing powers that permit some men to alter and control the behavior of others, as well as by the coming power to influence the genetic makeup of future generations. On the other hand, even the voluntary use of powers to prolong life, to initiate it in the laboratory,

The Anatomical Lecture Room, Medical College for Women, East 12th Street and 2nd Avenue, New York, from Frank Leslie's Illustrated Newspaper, April 16, 1870. Photo courtesy of The Library of Congress.

or to make it more colorful or less troublesome through chemistry carries dangers of degradation, depersonalization, and general enfeeblement of soul. Not only individuals, but many of our social and political institutions may be affected: families, schools, law enforcement agencies, the military and, especially, the profession of medicine, which already faces new dilemmas of practice and new challenges to the meaning of physicianship. None of these problems is easily resolved. Neither will they go away. On the contrary, we must expect them to persist and increase with the growth of biomedical technologies.

But the biological revolution poses an even greater challenge, though one much less obvious and largely neglected. This challenge comes not so much from the technologies as from the scientific findings themselves. The spectacular advances in genetics and molecular biology, in evolutionary biology and ethology, and in neurophysiology and psychopharmacology, seem to force upon man a transformation—or at least a serious reconsideration—of his self-understanding and his view of his place in the world. . . .



*If there is any responsibility in the cycle of life it must be that one generation owes to the next that strength by which it can come to face ultimate concerns in its own way.* Erik H. Erikson

(continued from page 17)

Here is a challenge to our thinking that has potentially vast practical consequences, very possibly more profound and far-reaching than those of any given group of technologies. The technologies do indeed present troublesome ethical and political dilemmas; but the underlying scientific notions and discoveries call into question the very foundations of our ethics and the principles of our political way of life.

Modern liberal opinion is sensitive to problems of restriction of freedom and abuse of power. Indeed, many hold that a man can be injured only by violating his will, but this view is much too narrow. It fails to recognize the great dangers we shall face in the uses of biomedical technology that stem from an excess of freedom, from the uninhibited exercise of will. In my view, our greatest problem—and one that will continue to grow in importance—will be voluntary self-degradation, or willing dehumanization—dehumanization not directly chosen, to be sure, but dehumanization nonetheless—as the unintended yet often inescapable consequence of relentlessly and *successfully* pursuing our humanitarian goals.

Certain desired and perfected medical technologies have already had some dehumaniz-

ing consequences. Improved methods of resuscitation have made possible heroic efforts to "save" the severely ill and injured. Yet these efforts are sometimes only partly successful: They may succeed in salvaging individuals, but these individuals may have severe brain damage and be capable of only a less-than-human, vegetating existence. Such patients, found with increasing frequency in the intensive care units of university hospitals, have been denied a death with dignity. Families are forced to suffer seeing their loved ones so reduced and are made to bear the burden of a protracted "death watch."

Even the *ordinary* methods of treating disease and prolonging life have changed the context in which men die. Fewer and fewer people die in the familiar surroundings of home or in the company of family and friends. At that time of life when there is perhaps the greatest need for human warmth and comfort, the dying patient is kept company by cardiac pacemakers and defibrillators, respirators, aspirators, oxygenators, catheters, and his intravenous drip. Ties to the community of men are replaced by attachments to an assemblage of machines.

This loneliness, however, is not confined to the dying patient in the hospital bed. Consider the increasing number of old people still alive thanks to medical progress. As a group, the elderly are the most alienated members of our society: Not yet ready for the world of the dead, not deemed fit for the world of the living, they are shunted aside. More and more of them spend the extra years medicine has given them in "homes for senior citizens," in hospitals for chronic diseases, and in nursing homes—waiting for the end. We have learned how to increase their years, but we have not learned how to help them enjoy their days. Yet we continue to bravely and relentlessly push back the frontiers against death.

Consider next the coming power over reproduction and genotype. We endorse the project that will enable us to control numbers and to treat individuals who have genetic diseases. . . . But the price to be paid for the optimum baby is the transfer of procreation from the home to the laboratory and its coincident transformation into manufacture. Increasing control over the product can only be purchased by the increasing depersonalization of the process. The complete depersonalization of procreation . . . shall be in itself seriously dehumanizing, no matter how optimum the product. It should not be forgotten that human procreation not only issues new human beings, but is also in itself a human activity. Would the laboratory production of human beings still be *human* procreation? Or would not the practice of

making babies in laboratories—even perfect babies—mean a degradation of parenthood?

The dehumanizing consequences of programmed reproduction extend beyond the mere acts and processes of giving life. Transfer of procreation to the laboratory will no doubt weaken what is for many people the best remaining justification and support for the existence of marriage and the family. Sex is now comfortably at home outside of marriage; child-rearing is progressively being given over to the state, the schools, the mass media, the child-care centers. Some have argued that the family, long the nursery of humanity, has outlived its usefulness. To be sure, laboratory and governmental alternatives might be designed for procreation and child-rearing. But at what cost?

This is not the place to conduct a full evaluation of the biological family. Nevertheless, some of its important virtues are, nowadays, too often overlooked. The family is rapidly becoming the only institution in an increasingly impersonal world where each person is loved not for what he does or makes, but simply because he is. The family is also the institution where most of us, both as children and as parents, acquire a sense of continuity with the past and a sense of commitment to the future.

Without the family, we would have little incentive to take an interest in anything after our deaths. These observations suggest that the elimination of the family would weaken ties to past and future, and would throw us, even more than we are now, on the mercy of an impersonal, lonely present.

Neurobiology and psychobiology probe directly into the distinctively human. The technological fruit of these sciences is likely to be more tempting than Eve's apple and more momentous in its result. One need only consider current drug use to see what people are willing to risk or sacrifice for novel experiences, heightened perceptions, or just "kicks." The possibility of drug-induced instant and effortless gratification will be welcomed—and one must not forget the possibilities of voluntary self-stimulation of the brain to reduce anxiety, to heighten pleasure, or to create visual and auditory sensations unavailable through the peripheral sense organs. Once these techniques are perfected and safe, is there much doubt that they will be desired, demanded, and used?

What ends will these techniques serve? Most likely, only the most elemental, those tied to bodily pleasures. What will happen to thought, to love, to friendship, to art, to judgment, to public-spiritness in a society with a perfected technology of pleasure? What kinds of creatures will we become if we obtain our pleasure by drug or electrical stimulation

*When we deny the evil in ourselves, we dehumanize ourselves, and we deprive ourselves not only of our own destiny but of any possibility of dealing with the evil of others.*

J. Robert Oppenheimer (1904–1967), Address, New York City, March 1963

"Waldemar Daa hid it (the alchemist's glass) in his bosom, took his staff in his hand, and, with his three daughters, the once wealthy gentleman walked out of Barreby Hall for the last time." Illustration from *The Wind's Tale*, from *The Snow Queen and Other Stories*, by Hans Christian Andersen. New York and London: Hodder and Stoughton, n.d., p. 127. Photo courtesy of the John Work Garrett Collection of The Milton S. Eisenhower Library, The Johns Hopkins University, Baltimore, MD.

without the usual kind of human efforts and frustration? What kind of society will we have?

We need only consult Aldous Huxley's prophetic novel *Brave New World* for a likely answer to these questions. There we encounter a society dedicated to homogeneity and stability, administered by means of instant gratifications, and peopled by creatures of human shape but of stunted humanity. They consume, fornicate, take "soma," and operate the machinery that makes it all possible. They do not read, write, think, love, or govern themselves. Creativity and curiosity, reason and passion, exist only in a rudimentary and mutilated form. In short, they are not men at all.

True, our techniques, like theirs, may enable us to treat schizophrenia, to alleviate anxiety, and to curb aggressiveness. And we, like they, may be able to save mankind from itself, but it will probably be at the cost of our humanness. In the end, the price of relieving man's estate might well be the abolition of man.

There are, of course, other routes to the abolition of man, and there are other and better-known causes of dehumanization. Disease, starvation, mental retardation, slavery, and brutality—to name a few—have long prevented many, if not most, people from living a fully human life. We should work to reduce and, where possible, eliminate these evils. But their existence should not prevent us from appreciating the fact that the use of the technology of man, uninformed by wisdom concerning proper human ends, and untempered by an appropriate humility and awe, can unwittingly render us all irreversibly less than human.

What is to be done? First, we sorely need to recover some humility in the face of our awesome powers. The arguments I have presented should make apparent the folly of arrogance, of the presumption that we are wise enough to remake ourselves. Because we lack wisdom, caution is our urgent need. . . .

Practically, this means that we should shift the burden of proof to the proponents of a new biomedical technology—at least those that directly challenge fundamental aspects of human life. Concepts of risk and cost need to



be broadened to include some of the social and ethical consequences discussed earlier. The probable or possible harmful effects of the widespread use of a new technique should be anticipated, and introduced as costs to be weighed in deciding about the first use. The regulatory institutions should be encouraged to exercise restraint, and to formulate the grounds for saying no. We must all get used to the idea that biomedical technology makes possible many things we should never do.

But caution is not enough, nor are clever institutional arrangements. Institutions can be little better than the people who make them work. However worthy our intentions, we are deficient in understanding. In the long run, our hope can only lie in education: in a public educated about the meanings and

limits of science and enlightened in its use of technology; in scientists better educated to understand the relationships between science and technology on the one hand and ethics and politics on the other; in human beings who are as wise in the latter as they are clever in the former.

Leon R. Kass is professor in the College and the Committee on Social Thought, University of Chicago, and a member of the National Council on the Humanities. This essay is excerpted from *Toward a More Natural Science: Biology and Human Affairs* by Leon R. Kass, M.D. Copyright © 1985 by The Free Press, a Division of Macmillan, Inc. Reprinted by permission of the author and publisher.

# Interviews: Ethics and Society

*These three interviews, all of which have been edited for space, were conducted in the Fall of 1989 by Dr. Stephen J. Vicchio, Chairman of the Philosophy Department at the College of Notre Dame of Maryland.*

## Interview: Dr. Robert Veatch

Dr. Veatch is Director of the Kennedy Institute of Ethics in Washington, D.C. He holds a Bachelor of Divinity degree from Harvard University, as well as a M.A. and a Ph.D. in Religion and Society from Harvard University, specializing in Medical ethics. He is the former Senior Associate and Staff Director of the Research Group on Death and Dying at the Institute of Society, Ethics and Life Sciences, Hastings-on-Hudson, New York. His publications include: *Death Inside Out* and *Death, Dying, and the Biological Revolution*.

**Dr. Vicchio:** Dr. Veatch, do you think there has been any real progress in ethical theory since the late 19th century?

**Dr. Veatch:** It depends on what you mean by progress. If one reads ethical theorists of the 19th century or even the early 20th century it is easy to impress on them the categories invented by more recent ethical theorists.

**S.V.:** Could you give me an example?

**R.V.:** When I read W. D. Ross, for example, who wrote *The Right and the Good* in the 1930s, I can't help wondering what he would do with categories like rule utilitarianism or rule-based deontology.

**S.V.:** Even with that sort of caveat made, do you think there have been any great ethical theorists in the 20th century, people of the stature of Immanuel Kant or John Stuart Mill, or is it too early to tell?

**R.V.:** It's probably too early to tell. If I had to name one it would probably be John Rawls. The field of applied ethics is also emerging in the late 20th century, and it's not like anything we have seen before. It may turn out that the most notable ethical theorists in the 20th century, in addition to Rawls, will be people in the more applied areas.

**S.V.:** Is this because they have gone out of the classroom and into the fray?

**R.V.:** A philosopher is willing to work in applied ethics areas, it is inevitable that he or she is brought into public policy questions, if in no other way by writing in journals where the public policy issues are raised. It's interesting to me that the most substantial contributions in applied ethics are coming from those who are also working in ethical theory.

**S.V.:** It is striking that the best ethical theorists, people like Jeremy Bentham and John Stuart Mill come to mind, were also frequently people who did a great deal for humanity. They were great thinkers no matter

*Adam was but human—this explains all. He did not want the apple for the apple's sake; he wanted it only because it was forbidden. The mistake was in not forbidding the serpent; then he would have eaten the serpent.*

Mark Twain (1835–1910)  
Pudd'nhead Wilson, 1894

where they applied their intelligence, whether it was in a book-lined study or among the poor of London.

**R.V.:** Yes, I think that makes good sense.

**S.V.:** Could you say something about the contemporary labels we use to describe ethical theories, deontological and teleological, are these useful to you?

**R.V.:** They are useful if they are not applied in overly rigid ways. I am comfortable with these categories. In fact, I am struck by the fact that those who claim to be putting forward new ethical theories are reinventing old categories. For example, I am still suspicious of what is called "feminist theory." It has a lot in common with certain virtue theories in ancient Greek philosophy. In my own area of applied ethics there is a fair amount of excitement, particularly among feminist philosophers, about what is called "care theory." Care theory, I believe, is another manifestation of these ancient virtue theories. In a way, it would be more helpful if we took the labels that have served us so well in the 20th century, teleological, deontological, and virtue theory, and say more clearly how they applied to what is purported to be revolutionary breakthroughs in ethical theory.

**S.V.:** And your own work, would you say these labels are helpful in understanding your views of ethics?

**R.V.:** I am comfortable with such labels . . . as comfortable as one can be. I am clearly in the deontological camp. The consequences are not totally irrelevant in my view, but I am explicit about subordinating the consequences to other concerns. I think that makes me a deontological thinker.

**S.V.:** When these principles you hold in a deontological way conflict with each other, do you not revert to the consequences?

**R.V.:** I don't think so. I revert to a kind of balancing theory that is heavily influenced by W.D. Ross. But I try to be clear that I am not assessing the balance according to consequences. I am open to the possibility that we can examine the dimensions of respect for autonomy and the promotion of justice independent of the calculation of consequences.

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Escht die der Spiegel aller Welt /  
Der uns darumb wider für gestellt /  
Dass wir Anfang / Mittel und End /  
Betrachten fleißig und bedend.



Der Anfang in dem Paradies /  
Was herrlich voll Lob / Ehr und Preis:  
Darauf folgt bald der leidig Fahl /  
Und führt uns in solch Jammerthal.

Das

*Adam and Eve in Paradise* from *The Death of Adam*, Germany, 1696 (Cage N7720.M55 1696, pg. 125) Photo courtesy of the Special Collections Department of The Milton S. Eisenhower Library, The Johns Hopkins University, Baltimore, MD





Illustration from "The White Snake," Grimm's Fairy Tales, by the Brothers Grimm. (Worthington Co., New York, 1888, frontispiece) Illustrations by Walter Crane and E. H. Wehnert. Photo courtesy of the John Work Garrett Collection of The Milton S. Eisenhower Library, The Johns Hopkins University, Baltimore MD

**S.V.:** If we can move to another area for a moment. There seems to be a great national ground swell in favor of the teaching of moral education in the public schools. When Mr Bennett was Secretary of Education he seemed to write an essay a week on how we need to morally educate our children. I was wondering what your thoughts are on moral educate, particularly given the fact that the theorists seem fairly divided about how we are to understand the nature of the moral good.

**R.V.:** There is enormous disagreement about what moral education is. Some of the early attempts were really values clarification, they were not teaching ethical theories in any sense that we would recognize them. Today there is tremendous disagreement about what ought to be done in terms of teaching moral conclusions in the public education process. I'm not opposed to teaching basic consensus values and principles in public education. I'm certainly not opposed to it in more sectarian settings and in religious education. But my guess is that it is quite different from teaching ethics in the sense of those of us who pursue it at the college, graduate,

and professional level. We are not so much interested in transmitting what we take to be morally correct conclusions as we are in identifying the nature and structure of ethical arguments and what kinds of moral moves are made to reach particular conclusions. I'm much more interested in that small group of cases over which there is so much disagreement that we could not teach the "right" conclusion in elementary schools simply because the school board could not agree what the right conclusion is.

**S.V.:** Issues like abortion?

**R.V.:** Abortion is an example, although in some ways it is not a good example. . . . The real issue on abortion is a different kind of philosophical issue: who is included in the moral community, who has moral standing? Who is it that has rights, claims, something of that sort.

**S.V.:** Yes, wouldn't you say that the real issue in the abortion debate is trying to get clear on who has rights and how far those rights extend? In fact, I have found it interesting that we are asking some similar questions about the other end of life.

**R.V.:** I agree completely. One of the great

puzzles in contemporary ethics is why it is that we have a rather clear consensus regarding the definition of death in our society with really no progress to speak of with regard to when morally protected life begins. We've agreed on the end point, but not on the beginning.

**S.V.:** What about other contemporary moral problems in biomedical ethics? What are the most important issues?

**R.V.:** In my view, it all reduces to two critical problems, one that emerged in the 1970s and is still being resolved today, and another that emerged in the 1980s that we have just begun to tackle. In the 70s we discovered that moral conflict between producing benefits for the patient and respecting the autonomy of the patient. Debates about the right to refuse treatment, the rights of patients to be adequately informed, truth telling and confidentiality, all in one way or another reflected a controversy over whether clinicians should strive to do what will benefit the patient according to the physician's judgement. This was the old Hippocratic principle that was essentially teleological. But it came into conflict with the idea of autonomy, a clearly deontological principle, which respects the integrity of the individual even in the case where respecting autonomy may not maximize the welfare of the patient.

By the 1980s, it was not sufficient simply to make pleas for the rights of patients or for respecting autonomy. We discovered that sometimes if you give patients the opportunity to say yes or no to a radical treatment they say yes; we have increasingly faced in the 1980s situations where patients were asking for treatments that were quite implausible. In protecting the autonomy of such patients, there is a terrible inefficient, some would say irresponsible, use of resources. In the 1980s the controversy over scarce medical resources surfaced in biomedical ethics and remains a definitive problem.

*A man is ethical only when life, as such, is sacred to him, that of plants and animals as well as that of his fellow-man, and when he devotes himself helpfully to all life that is in need of help.*

Albert Schweitzer (1875-1965)

*But what can any individual do? Of that, every individual can judge. There is one thing that every individual can do,—they can see to it that they feel right. An atmosphere of sympathetic influence circles every human being; and the man or woman who feels strongly, healthily, and justly, on the great interests of humanity, is a constant benefactor to the human race.*

Harriet Beecher Stowe (1811–1896)  
*Uncle Tom's Cabin*

#### Interview: Dr. Susan Wolf

Dr. Wolf is an Associate Professor in the Department of Philosophy of the Johns Hopkins University. She has published articles on ethics and related fields in the *Journal of Philosophy*, *Ethics*, and *Mind*. Her forthcoming book, *Freedom Within Reason*, will be published by Oxford University Press. She has taught courses in ethics, philosophy of law, philosophy of mind, friendship, principles and virtues, and utilitarianism and its critics.

**Dr. Vicchio:** Dr. Wolf, if you were going to pick a moral theory that combines the best of deontological theories with the best of teleological approaches to ethics, what theory would you choose? Or has that theory yet to come along?

**Dr. Wolf:** When I think about morality and how to go about constructing an ideal theory, I think about John Stuart Mill's point of view. Also, some Kant scholars interpret Kant in

ways in which he comes out saying things like I'd want said in my ideal theory. One element that is very important is that in discussions of moral philosophy; and Kant in particular, is the question of the status of our moral rules—whether there is an objective formula for the good that has all our duties inscribed in it. I think that way of thinking is not going to get us very far.

**S.V.:** So in your view, are there not objective standards for morality?

**S.W.:** I guess what holds true is that there are some purely objective, purely non-conventional moral goods or moral reasons for taking other peoples' interests into account, worrying about their suffering and so on. But these are not nearly specific enough, not quantifiable enough, nor prioritized enough to allow us to construct a concrete set of rules to guide actions.

**S.V.:** Do you think one of the problems for those working in practical or applied ethics is that others expect ethics to be a science?

**S.W.:** It's not just an assumption of those who take applied ethics courses, it's also present among those who take literature and other courses as well. I would hope that one could get some kind of benefit from applied ethics even without a theory with all the answers.

**S.V.:** So if the role that moral philosophers are to play isn't teaching the science of ethics, then what is their role?

**S.W.:** I think there are many different roles. One thing that philosophers do—and I don't think they do it exclusively—is to help clarify the positions that people already have, as well as positions on the opposite side. Philosophers are sometimes better able to articulate principles against a background of what may have begun as inarticulate or inchoate positions. Another thing is that philosophers point out philosophical assumptions that people don't realize they have. This is especially important when these assumptions

deserve to be questioned. When it comes to applied ethical issues that may have to do with policy making, this might be particularly important. Economists and social scientists often have a lot to say about what the best policy might be in a given situation, but there are sometimes hidden assumptions made in classical economic theory and the social sciences in general about human motivation and psychology that philosophers might know to be ill-founded or at least questionable.

**S.V.:** Do you think another misconception about ethics is that there must be a necessary connection between ideas about God and ideas about ethics?

**S.W.:** I don't know how true this is any longer. There are still a lot of specific ethical issues—abortion being the most obvious—where religious assumptions make a very big difference in what position one holds, but I have not found in general that people think the possibility of ethics depends on the existence of God.

Ethical debate goes on without any reference to something being right because God says so. However, it leaves us in a situation where people don't really know what the moral bottom line is. One of the most obvious cases is when people argue about what one is morally required to do as opposed to what would be nice to do. There is a difficulty in making sense of the concept of a moral requirement. The obvious way to bring this out is to see that once we claim something as a moral requirement, we must also ask "Required by whom?" In the religious context there is a natural answer to that—God. Kant talks about giving a law to oneself, so that one has an obligation to oneself but that is still quite mysterious. We want this notion of a moral requirement but we are not sure how to analyze or understand it.

**S.V.:** I wonder if you could comment on one other area for me, a few questions about women and ethics. Scholars like Carol Gilligan have recently pointed out that ethical theories, by and large, have been written by men—that they have tended to disregard women's perspectives. I wonder what you think about this?

**S.W.:** I think that Gilligan's point is that women have different forms of moral reasoning than men. When a woman thinks about an issue that is morally problematical, she tends to think along different lines and may emphasize different aspects of the situation than a man would, and that doesn't really get reflected in moral philosophy. What does get reflected are only certain types of moral reasoning. It's not so much neglecting what it means to be a woman as not considering the woman's point of view.



Set against the backdrop of Nazi-occupied Morocco, "Casablanca" is an evocative film about political and personal choice. Photo courtesy of the Museum of Modern Art/Film Stills Archive, 33rd Street, New York City



*No man of honor ever quite lives up to his code, any more than a moral man manages to avoid sin.*

H.L. Mencken (1880–1956), *Minority Report: Notebooks, 1956*



Illustration of "The Story of a Mother" from *Stories for the Household*, by Hans Christian Andersen. London: George Routledge and Sons, 1872, p. 89. Engraving by Dalziel Brothers. Photo courtesy of the John Work Garrett Collection of The Milton S. Eisenhower Library, The Johns Hopkins University, Baltimore, MD.

to be equal. . . . In the past certain considerations weren't noticed, now they are. We must remember, though, it is not the case that no men have ever noticed that these concrete situations may require special attention.

**S.V.:** It's interesting that a lot of theories that go under an ethics of care are also called "virtue theories." Certainly Aristotle is the grandfather of virtue theories. Are these theories really new or is it already in Aristotle?

**S.W.:** Some of it is new and some old. One of the most important questions Aristotle asked is "What does it take to be a good person?" He meant not only a moral person, but something much broader than that. For a long time in the history of ethics that question ceased to be of interest. Philosophers asked about the right rules or actions and they weren't much worried about motivation, or if they were it was not about subtle questions of motivation. The "Ethics of Care" is probably a bad title, it does not address the question we should be paying attention to: should we pay attention to moral psychology or the result. It is true that women tend to focus more on psychology, and so in that sense they have this link to Aristotle. But the concrete values that Aristotle has, and his ultimate model of the good person, is in a lot of ways a male model.

**S.V.:** The virtues he highlights tend to be those men wish to possess?

**S.W.:** Right. It's clear he was only thinking about men. He was thinking about virtues in individuals relatively unencumbered by family responsibilities.

**S.V.:** Yes, the intellectual virtues are hard to cultivate when one has small children.

**S.W.:** Yes, they certainly are.

**S.V.:** Would you say that you think about ethical matters differently from male philosophers?

**S.W.:** Certainly the things Gilligan talks about—she outlines an ethics of care as opposed to an ethics of justice—I think many female philosophers would assent to. One thing that tends to be male is an interest in rules, fitting situations into a set of rules. Male philosophers tend to think in terms of rights, they abstract from the concrete situation. Women, according to Gilligan, have to focus on concrete suffering. I identify with many of the things that Gilligan says go in the women's column, so I guess I could be considered an example of Gilligan's thesis. As I

said earlier, I have a mistrust of theories that seem rather authoritarian.

**S.V.:** Do you think this is connected to the fact that you are a woman?

**S.W.:** Yes, I think they are connected. My being a woman may have something to do with my tendency to believe in these ideas. Do I think these ways of looking at ethics are better? I think Gilligan can't help us out with this one, but once we've noticed that women come up with different ideas about ethics than men and we get these considerations out in the open, then as men and women we can figure out what the best points are. There is no reason why these positions can't be reconciled and there is no reason why they have

*It appears to me that in ethics, as in all other philosophical studies, the difficulties and disagreements, of which history is full, are mainly due to a very simple cause: namely to the attempt to answer questions, without first discovering precisely what question it is which you desire to answer*

George Edward Moore (1873–1958)  
*Principia Ethica*, 1903, preface

## There are a thousand hacking at the branches of evil to one who is striking at the root.

Henry David Thoreau (1817–1862)  
Walden, 1854

### Interview: Dr. Leon Wurmser

Dr. Wurmser is a psychoanalyst and psychiatrist in private practice in Towson, Maryland, regularly teaching in Europe. He has written a variety of books on philosophical and psychoanalytic topics, including *The Mask of Sxame*, *The Hidden Dimension: The Psychodynamics of Compulsive Drug Use*, *Die zerbrochene Wirklichkeit (Broken Reality)*, and *Flucht vor dem Gewissen (Flight from Conscience)*.

**Dr. Vicchio:** Dr. Wurmser, I want to begin with asking you to comment on a trend among some psychiatrists these days to treat certain behaviors, like excessive gambling, drug abuse, and alcoholism, as disorders or diseases.

**Dr. Wurmser:** Yes, these kinds of views are often fraught with hidden baggage and unexamined assumptions. There are those who believe that these kinds of behaviors have organic substrata, and once we find this organic substrate or perhaps a genetic deviation of some sort then with gusto we could apply a ready-made explanation and magical cure. The problem comes in that there are no clear underlying organic determinants for these behaviors. Yet at the same time we deal with something in these cases that is like a disease. The person is really clear that he is ill in some way. The patient is clearly suffering. In that sense, yes, we deal with something that is like a disease and I have no compunction in writing out insurance forms for a patient suffering in this way.

**S.V.:** In your view, do these patients who come to you with serious drug or alcohol problems, do they have the ability to do otherwise?

**L.W.:** I have given this question very much thought and I have come to see issues like the power to act and freedom of choice as the outcome of very complex processes. We witness just the tip of the iceberg when it comes to these processes. I would say no, these patients by and large are not free in the

same sense that you and I are free. In many of my patients I see terror, confusion, and pain so overwhelming that their freedom is virtually gone. I say virtually gone because this question of freedom is not an absolute thing, compulsion is also rarely absolute. There is almost always a residual will left over.

**S.V.:** And this residual will is what allows these patients to seek and benefit from treatment?

**L.W.:** Yes, I would say it is more or less a question of hope versus compulsion. When we talk about a residual will we are hypothesizing an entity that is probably only a feeling, a feeling that is the result of opposite powers in the patient. The will acts as a counterweight against the demonic demand that is the compulsion.

**S.V.:** Let me go back to something you said earlier. If it is the case that initially these patients don't have the ability to do otherwise, then should we hold them morally responsible for their actions?

**L.W.:** This is a vexing question, something we psychiatrists are frequently asked by the legal system. I have often testified before the courts and said that a patient suffered from an overwhelming compulsion and could not have done otherwise. But we could also take

this a step further. I have had many paranoid patients who have suffered from the same kind of compulsion which sometimes had led to murder. Hitler is perhaps the supreme case of a paranoid murderer. Is he not responsible, even if he suffered from a compulsion?

**S.V.:** It sounds like you are a utilitarian when it comes to the question of responsibility.

**L.W.:** I wonder if the two levels of free will and determinism should not be detached from each other. If you treat these patients, the whole question of responsibility almost becomes irrelevant. On the other hand, when you deal with people who cause car crashes because they are intoxicated, and you are a social critic, a judge, or a prosecutor, I think it makes sense to disregard the motive. In that sense, I suppose I am a utilitarian. I think arbitrarily the line has been drawn at the McNaughton rule that states that someone who is clearly crazy or an idiot should not be held responsible. If one draws the line at the compulsion we have been speaking of, you exculpate so much that no crime could be prosecuted.

Concepts like responsibility are socially necessary, but they are at the same time not commensurate with the kind of psychological analysis that seems to be effective with these patients. If we can return to your questions about free will and determinism, the compulsion that is so magnified in drug addicts, excessive gambling, and particularly with alcoholics is the essence of neurosis. Kubie describes the essence of neurosis as consisting of compulsiveness, stereotypy, instability. It is a compulsion that cannot be corrected by experience. Unconscious motivation has become detached from conscious symbols and cannot lead to completion. The conflict becomes principally unsolvable because it is unconscious. One cannot deal with it, and yet it continually asserts itself through the compulsion. Looked at in this light, all these compulsive disorders, eating disorders, gambling, alcoholism, and so on, are just extreme forms of neurosis.

**S.V.:** Is it possible then for an excessive gambler not to be neurotic, in your view?



"G F Point," by David Berry is the story of Micab, a college graduate from Maine who joins a body retrieval unit in Viet Nam. Through a series of conflicts with the enemy, his comrades (and with the darker side of his own nature, Micab is initiated into manhood and the realm of ethics and morality. Pictured in this scene are (left to right) K.P. (Herb Rice), Manna-San (Lori Tan Chinn), Micab (Michael Moriarty), Straw (Michael Jeter), and Deacon (Howard E. Rollins, Jr.) (1978-'79 season) Photo by Richard Anderson. Courtesy of Center Stage, Baltimore, MD



**L.W.:** I would say that it is the very definition of compulsiveness that you find in these patients an underlying neurosis that is at the root of the compulsion. By the same token, this probably holds true for much criminal behavior as well as for mass murderers and the Hitlers of the world.

**S.V.:** It just occurred to me as I was listening to you that in my questions I have really been asking you to solve some of the great philosophical questions of Western history: Are we free or determined? Are we born basically good, flawed, or neutral?

**L.W.:** Yes, I think the answer to your first question is to say that free will and determinism are not, strictly speaking, opposites. In my view, the opposite of free will is compulsion. The opposite of determinism is indeterminism. In response to your question about basic human nature, I would say that by our very natures we are in conflict. Conflict is intrinsic to human beings. The better we deal with such conflict in early childhood the less are its effects. The more massive the conflict, the more archaic the affects carried by those conflicts.

**S.V.:** It sounds as though you believe there is going to be conflict no matter what kind of environment one is raised in.

**L.W.:** Yes, that's right. Conflict is neither good nor bad. It is part of human nature. The more severe the conflict and the more archaic the factors in the conflict, the more damaging the social consequences may be. We often call these consequences evil. In other words, people are not born good or evil, they become that way. And the root of all this is the kind and severity of conflict and the type of its seeming solution.

**S.V.:** If we can return to an example you have used twice, would you say that this notion of conflict can also be used to get at the root of the evil done by Adolf Hitler?

**L.W.:** Absolutely. It is the essence of neurosis that the original conflicts are masked so that you don't know what they are. The paranoid goes a step farther: he denies that he has any conflict. He says, "I'm a uniform human being, there is no inner conflict." Hitler said the Jews were torn by inner conflict, whereas Aryans were inwardly whole, without conflict. If the Jews were eliminated, the metaphysical principle of inner conflict would also go away. It was a grandiose attempt to deny human nature—the essence of humanness.

*The beginning of compunction is the beginning of a new life.*

George Eliot, (pen name for Mary Ann Evans) (1819–1880)

Felix Holt, *the Radical*, Chapter 13, 1866



*Panel from The Last Judgment, Jan van Eyck (active by 1422, died 1441). Tempera and oil on canvas, transferred from wood. The Metropolitan Museum of Art, Fletcher Fund, 1933. [33.92b]*

*The decreased  
sensibility to sin  
has produced  
an exaggerated  
notion that evil  
in all its forms  
is independent  
of free will.*

E.K. Watkin  
*God and the Supernatural*, 1920







## Notices

### The Columbian Quincentenary

The 500th anniversary of Christopher Columbus's first voyage of discovery to the New World will be observed internationally in 1992. Both the National Endowment for the Humanities and the Maryland Humanities Council are accepting proposals for programs centered around the Quincentenary which encourage scholarly and public consideration of topics that are central to the understanding of world history during the past five centuries. Such topics include the expansion of European civilization through the efforts of the Spanish and Portuguese crowns; the new societies and new forms of cultural expression that emerged from the encounters of native American, European, and African peoples; and the ideas—political, religious, philosophical, scientific, technological, and aesthetic—that shaped the processes of exploration, settlement and cultural conflict and transformation set into motion by Columbus's "event of epic chance."

Organizations interested in more information or in producing programs for the Columbian Quincentenary should call or write:

Public Humanities Projects  
Columbian Quincentenary  
Division of General Programs, Room 426  
National Endowment for the Humanities  
1100 Pennsylvania Avenue, NW  
Washington, D.C., 20506  
202-786-0271

or

Maryland Humanities Council  
516 N. Charles Street  
Suite 102  
Baltimore, Maryland 21201  
301-625-4830

### A Challenge to the People of Maryland: Increase the Value of Funds You Have Raised

The Maryland Humanities Council has U.S. Treasury Funds available to match funds you have raised from corporations, foundations, businesses, individuals, or state and local governments, in support of public programs in the humanities. These funds, available to the Council through a special Gifts and

Matching program of the National Endowment for the Humanities, are awarded on a competitive basis to Maryland's non-profit organizations or agencies of state and local government through the application process described on this page. For further information about this program, please contact Judy Dobbs or Rebecca Aaron at the Council office, 301-625-4830.

### Constitution Exhibit Available Through MHC

A handsome poster exhibit "The Blessings of Liberty," which celebrates the Bicentennial of the U.S. Constitution, is available from the Maryland Humanities Council for loan throughout Maryland. Developed by Project '87, the exhibit has received official recognition by the Commission on the Bicentennial of the United States Constitution.

The portable display features 12 color posters on topics such as the Articles of Confederation, the anti-Federalist argument, ratification, and the Bill of Rights. The posters are mounted on three lightweight kiosks, each measuring 6 feet in height and 33 inches square.

Institutions and organizations who wish to borrow the exhibit may call or write the Maryland Humanities Council. There is no charge for use of the exhibit other than returning it via UPS to the Council.

### Public Meetings Planned

As part of its mission to reach all Marylanders, the Council regularly holds public meetings in every region of the state, to hear program ideas, provide background on how to apply for Council funding, explore ideas for local projects, and ask for public response to the Council's efforts in general. During 1988-89, regional meetings were

held at Cecil Community College, North East; Hagerstown Junior College, Hagerstown; Washington College, Chestertown; Charles County Community College, La Plata; and Goucher College, Towson.

Representatives of any nonprofit organization may attend, especially libraries, museums, schools, colleges, universities, community colleges, historical societies, civic, professional, and cultural organizations. Meetings are open to the public without charge. Call the Council office for specific dates, times, and locations or to schedule a meeting with Council staff or discuss any appropriate project ideas.

### NEH Summer Seminars for School Teachers

The Division of Fellowships and Seminars of the National Endowment for the Humanities is sponsoring 58 seminars on a variety of texts in the humanities for four, five, or six weeks during Summer 1990. Each seminar will provide fifteen teachers with the opportunity to work under the direction of a distinguished teacher and active scholar in such humanities disciplines as English and American literature, foreign literatures, U.S. and world history, philosophy, social sciences and classical studies.

Teachers selected to participate in the program will receive a stipend of between \$2,000-\$2,750 to cover travel costs to and from the seminar, books and research expenses, and living expenses during the seminar. The seminars are designed for full-time or regular part-time teachers at public, private, or parochial schools, grades 7-12; other school personnel, grades K-12 are also eligible.

Application deadline is March 1, 1990. For further information on this program, contact Clayton W. Lewis, National Endowment for the Humanities, Division of Fellowships and Seminars, Washington, D.C. 20506 (202) 786-0463.



*We can do noble acts without ruling the earth and sea.*

Aristotle (384–322 B.C.E.)

## Recently-Funded and Continuing Programs

Those projects marked with a ■ are scheduled to take place between January 1, 1990 and April 30, 1990. For further information on these programs, please call the telephone number listed with each entry.

**Recently-funded Programs**  
(Funded between June 1, 1989 and October 31, 1989)

■ **#618-J Preserving the Past, Protecting the Future: The Architectural Heritage of Annapolis**  
Historic Annapolis Foundation  
Award: \$550 Outright funds

Three public lectures focused on the architectural heritage of Annapolis. Speakers examined structural techniques, paint usage, and the cultural significance of Annapolis architecture.

■ **#622-J Marseillaise Over America**  
Friends School  
Award: \$950 Outright funds

"Marseillaise Over America" was a national tour of the Renoir film of the French Revolution. A film showing in Baltimore was preceded by a lecture on the French Revolution and supplemented by a program booklet.

■ **#623-J Liberal Arts Education in the 21st Century**  
St. Mary's College of Maryland  
(301) 862-0278  
Award: \$1,200 Outright funds

The final three in a five-part series of one-day symposia examine liberal arts education and its future in the 21st century. Topics include the history and philosophy of women's education, the role of the humanities in relation to minorities, the character of contemporary American students, and the role of the natural and social sciences. Program dates: February 3, March 3, and April 7, 1990



■ **#624-K The Folklore of Yiddish Speakers**  
The Yiddish Culture Festival of Greater Washington  
(301) 881-0100  
Award: \$1,200 Outright funds

A day-long festival will celebrate Yiddish folklore, its history, roots in Yiddish language and culture, and influence on folk art forms. Both morning and afternoon sessions will feature ten concurrent workshops, including lectures and demonstrations. Program date: March 18, 1990

■ **#625-J Contemporary Women's Writing**  
Johns Hopkins School of Medicine  
Award: \$1,200 Outright funds

Jointly funded by the Maryland Humanities Council and the National Endowment for the Humanities, five seminars and a symposium featured women writers, including Ellen Gilchrist, Shari Benstock, Anne Bernays, and Nellie McKay, discussing their works and the role of women writers in contemporary culture. Events were videotaped for broadcast to the patient population at Hopkins Hospital.

■ **#627-J Archaeological Annapolis**  
Historic Annapolis Foundation, Inc.  
(301) 267-7619  
Award: \$1,200 Outright funds

*Archaeological Annapolis*, originally produced by grants from the MHC and NEH, will be reprinted for distribution at a major conference and to visitors in Annapolis. The booklet addresses the central question of evidence: what constitutes evidence, how it is used, and how its use reflects the concerns of the present.

■ **#630-J Chaim Potok: The Writer Against the World**  
B'nai B'rith Hillel-Federation, Jewish Student Center, University of Maryland, College Park  
Award: \$665 Outright funds

As part of its 50th anniversary at the University of Maryland, College Park, the B'nai B'rith Hillel-Federation Jewish Student Center presented a lecture by writer Chaim Potok. The filmed version of Potok's book *The Chosen* was screened the week of the author's visit.

■ **#631-K Program Articles and Post-Performance Discussions**  
University Theatre, University of Maryland Foundation  
(301) 451-2202  
Award: \$750 Outright funds

*Crack the Whip*, Winslow Homer (1838–1910). Oil on canvas. *The Metropolitan Museum of Art, Gift of Christian A. Zabriskie, 1950 (50.41).*

Scholars will prepare one-page program articles and lead post-performance discussions for the seven plays of the 1989–90 University Theatre season. Articles and discussions will increase audience members' knowledge and appreciation of the ideas, issues, and history behind the plays. Program dates: February 22, March 8, April 12, May 10.

■ **#632-K Cone Wing Gallery Guide**  
Baltimore Museum of Art  
(301) 396-6300  
Award: \$1,200 Outright funds

Funds support the reprinting of an interpretive brochure on the Baltimore Museum of Art's renowned Cone Collection of Post-Impressionist art. The four-color brochure examines the lives of the Cone sisters of Baltimore who collected under the guidance of Gertrude and Leo Stein and built one of the most outstanding collections of modern art in the world.

**#633-K Honors College Lecture**  
Honors College, University of  
Maryland, Baltimore County  
Award: \$1,200 Outright funds

In his lecture, "The Writer Against the World," author Chaim Potok addressed the issue of the clash between personal values and cultural tradition through an exploration of his works and the writings of other authors, including Shakespeare and Flaubert.

■ **#010-K/L An Age of Faiths: Religion and Society in the Modern World**  
University of Maryland, College Park—Department of History  
(301) 454-2843

Award: \$4,900 Outright funds,  
\$2,100 Treasury Matching funds

A three-day conference will examine the relationship between the development of modern social institutions and culture, and the persistence of belief in religion in the modern world. Panel sessions will focus on five geographical areas—Latin America, Africa, the Middle East, Asia, and Western and Eastern Europe. Program dates: April 27–29, 1990

■ **#011-K/L The Annapolis I Remember**  
Arundel Senior Assistance Programs, Inc.  
(301) 991-1116

Award: \$6,045.25 Outright funds,  
\$12,000 Treasury Matching funds

Oral history interviews will gather information about the social history of Annapolis from 1900–1960. Excerpts from the recorded stories will be developed into a dramatic production to be presented four times and followed by discussion led by a scholar. A traveling exhibit will be mounted, incorporating photographs and highlights from the oral histories. An illustrated booklet will serve as an exhibition catalogue and theater program. Program dates: November 1990–September 1991



■ **#014-L Interpretive Programs and Materials for the exhibition Leaves from the Bodhi Tree: The Art of Pala India (8th–12th Centuries A.D.) and its International Legacy**  
Walters Art Gallery  
(301) 547-9000

Award: \$2,000 Outright funds,  
\$9,000 Treasury Matching funds

Interpretive programs will complement a major exhibit of the art of India's Pala Dynasty and explore its historic, religious, and aesthetic contexts. Funds will support an overview lecture on Indian art, a one-day symposium, docent training, a teacher workshop, resource materials for Maryland educators, film presentations, an India festival, and outreach programs for senior centers and other community organizations around the state. Program dates: February 18–April 15, 1990

■ **#015-K Frames of Reference, Photographic Paths**  
University of Maryland, Baltimore County—Department of Visual Arts  
(301) 455-2150  
Award: \$4,550 Outright funds

A photography exhibit, catalogue, brochure, three lectures, and a one-day symposium celebrated the 150th anniversary of the birth of photography through discussions on the history of the medium, its influence on our culture, and directions the art form may take in the future. Speakers included art historians, critics, and photographers.

*"Mr. Smith Goes to Washington" traces a young Congressman's education in ethics and political life. Photo courtesy of the Museum of Modern Art Film Stills Archive, 33rd Street, New York.*



*God changes not what is in a people, until they change what is in themselves. The Koran, Chapter 13, Verse 11, c. 570-632*

- **#016-L The Black Church in the City**  
Baltimore City Life Museums  
(301) 396-3523

Award: \$7,000 Outright funds,  
\$8,808 Treasury Matching funds

Through a unique collaboration between the Baltimore City Life Museums and the Baltimore Urban League, an exhibit and one-day symposium will explore the role of the black church in Baltimore. The exhibit will be mounted at the main branch of the Enoch Pratt Free Library and will examine topics such as the 19th century black church's role with regard to slavery and race relations, education and self-help, and community leadership. The symposium will provide a historical perspective for the consideration of current issues. Program dates: Exhibit: January 16-February 28, 1990; Symposium: February 17, 1990

- **#017-K/L Baltimore's Cast Iron Buildings and Architectural Ironwork**  
Baltimore Heritage, Inc.  
(301) 235-9733

Award: \$3,900.50 Outright funds,  
\$7,350.75 Treasury Matching funds

An illustrated book with contributions by four scholars will examine the history of Baltimore's iron industry and the city's rapidly disappearing cast iron buildings and architectural ironwork. Publication of the book in the fall, 1990 will coincide with the opening of the Baltimore City Life Museum's new facility, whose exterior will be a re-erected iron facade.

- **#021-K/L Maryland, First Catholic Colony**  
Archdiocese of Baltimore  
(301) 523-4221

Award: \$5,000 Outright funds,  
\$12,030 Treasury Matching funds

An interpretive exhibit and accompanying brochure on the Roman Catholic community in Maryland, 1634-1834, will be part of the bicentennial commemoration of the consecration of John Carroll of Maryland as first bishop of Baltimore. The exhibit focuses on the themes of religious toleration in Maryland and the "Maryland tradition" in Catholicism. Exhibit dates: April 20-August 18, 1990

- **#022-K/L Connections for the Nineties**  
Charles County Community College  
(301) 934-2251

Award: \$4,108 Outright funds,  
\$2,160 Treasury Matching funds

The last of three lecture-discussion programs in a five-part series features prominent writers and poets discussing their works and examining such themes as the Vietnam War, the Middle East, the Chesapeake Bay, and personal relationships. Background notes will be prepared for participants. Program dates: February 24, March 23, April 28, 1990

- **#023-K/L New Each Morning**  
The Joseph Richey House  
(301) 443-5030

Award: \$4,304.20 Outright funds,  
\$7,165.80 Treasury Matching funds

An interpretive exhibit, a 15-minute slide-tape production, and public presentations by scholars at libraries and senior centers will explore the lifestyle and traditions of the American Congregation of the All Saints Sisters of the Poor, a small Anglican community in Catonsville dating back to 1872. Program dates: April 15, 1990-March 1991

- **#024-L Mount Clare Historic Dayes: A Plantation Faire with Olde Tyme Personages, Festive Games and Jollities**

The Archaeological Horticultural and Architectural Committee of the National Society of the Colonial Dames in the State of Maryland  
(301) 669-3708

Award: \$1,447.40 Outright funds,  
\$6,552.60 Treasury Matching funds

Mount Clare, the 18th century plantation of Charles Carroll, Barrister, will interpret its buildings and archaeological investigations through a permanent map, site markers, a self-guided tour brochure, and a living history weekend. Two noted historians of Afro-American history will consult on the interpretation of slavery during the period. Program dates: April 15, May 12-13, 1990

- **#025-K/L America: Cultural Roots and Offshoots**  
Garrett Lake Arts Festival  
(301) 387-6666

Award: \$3,035 Outright funds,  
\$900 Treasury Matching funds

The last of five lectures in a seven-part series will be delivered by humanities scholars on topics such as the music and literature of African Americans, women, Appalachia, and the American West. Programs will be held at a community college, historical society, community center, and church. Program dates: January 22, February 21, March 20, April 13, and May 3, 1990

- **#026-K/L Twelve Public Events/Three Literary Videos 1990**  
Howard County Poetry and Literature Society  
(HoCoPoLiSo)  
(301) 730-7524

Award: \$2,000 Outright funds,  
\$5,000 Treasury Matching funds

Twelve public events will present readings and talks by notable poets, writers, and literary scholars, including Pulitzer Prize winners Taylor Branch and Jonathan Yardley. Programs will take place at a library, senior center, community college, and high schools and will feature topics such as Irish poetry, women's literature, and autobiography. Program dates: January 26, February 15 and 16, March 17, 18, and 30, 1990

- **#027-K Underground Railroad**  
The American Experience, WGBH Public Television  
(818) 767-7726

Award: \$5,000 Outright funds

A major film documenting the Underground Railroad and events leading to the Civil War features the role played by Maryland and the state's participation in the national slavery debate. The production will be broadcast nationally on PBS on January 16, 1990 and will be distributed to educational institutions throughout the country.

## Continuing Programs

- **#988-K Brunswick Railroaders: A Way of Life**  
Brunswick Museum  
(301) 834-9346

Award: \$3,461 Outright funds,  
\$1,000 Treasury Matching funds

This permanent exhibit features three period rooms presenting the life of the B&O Railroad worker in Brunswick at the turn of the century. A collection of 50 historic photographs further examine the importance of transportation to town growth.

- **#989-K/L Objects of Bright Pride: Northwest Coast Indian Art** from the American Museum of Natural History, Baltimore Museum of Art (301) 396-7100

A major exhibition of the art of the Indians of the Northwest Coast is supplemented by two lectures for the public, lectures/discussions for docents, a brochure, interpretive demonstrations, and film screenings. The exhibit includes 100 objects from the collection of the American Museum of Natural History in New York and focuses on the cultural significance of the objects and the symbolism in their construction and decoration. Exhibition dates: December 9, 1989–February 4, 1990

- **#991-K 50 Years of Collecting: Selections from the Permanent Collection of the Historical Society of Carroll County** Historical Society of Carroll County (301) 848-6494

This exhibit presents and interprets 250 objects from the Carroll County Historical Society's permanent collection in celebration of the Society's 50th anniversary. An eight-page gallery guide supplements the exhibit and examines objects as important cultural documents for revealing and interpreting the history of the region. Exhibition dates: January 19–February 25, 1990

- **#994-L Deepening the Consciousness of Archaeology in Annapolis** Historic Annapolis, Inc. (301) 269-0432

"Annapolis: Reflections from the Age of Reason," a 20-minute, 12-projector audio-visual presentation, which was initially developed with NEH funding, has been converted to videotape format for broad distribution. The production, which provides viewers with

a way of looking at the 18th century through material culture, includes an introduction to high-light initiatives of archaeologists to explore the history of the black community in Annapolis. The videotape will be shown daily in Annapolis and at the nine Maryland visitors centers, and at schools throughout the state to stimulate discussion on how the past is revealed through archaeology.

- **#007-K Judaism in Transition: Reflections on the Impact of Post-Modernity** Baltimore Hebrew University (301) 578-6917

This one-day symposium examines post-modernity and its link to and impact upon Jewish history and letters. Scholars in literature and Jewish studies discuss the effect of post-modernist theories of reading and interpretation on classic Jewish texts, the impact on Jewish intellectualism and the literary critic, the role post-modernist forms of understanding and interpretation have played in our view of the Holocaust, and the impact of Japan on Jewish theology. Program date: March 25, 1990

- **#008-K Growth and Change in the Social History of Frederick County, Maryland** Frederick County Historic Sites Consortium (301) 694-1648

A unique consortium of five museums and historic sites present six lectures on the social history of Frederick County during the 18th and 19th centuries. Sessions consider such topics as German immigration, freedmen and slaves, architecture, technological and economic change, and the impact of industry on the region. Programs feature displays and background materials and are followed by one-hour workshops for teachers, docents, librarians, and allied professionals. Program dates: March 5, 8, 12, 15, 19, 22, 1990

- **#947-J/K The Eye of the Beholder** Maryland State Archives, Annapolis (301) 974-3867

For more than fifty years, Marion Warren has captured on film every corner of Maryland. This continuing eight-part lecture series investigates the historical and cultural implications of the work of this premiere photographer. The lectures will be illustrated with slides of Warren's work and a small exhibit of master prints. Program dates: March 29, 1990—University of Maryland Baltimore County, Catonsville and April 26, 1990—Legislative Reference Building, Annapolis

- **#975-K Architecture in Allegany County: A History** Allegany Community College (301) 724-7700, ext. 301

This 14 panel traveling exhibit examines the history of architecture in Allegany County as part of the county's bicentennial celebration. The exhibit is accompanied by a brochure, poster, and 30-page booklet. Please call the phone number above for traveling information.

- **#978-K Multi-cultural Perspectives on the Fine Arts** Center for Renaissance and Baroque Studies, UMCP (301) 454-2740

The last of three one-day festivals for teachers and school administrators examining the fine arts and literature of other cultures will investigate Hispanic cultures. Lectures by scholars in literature, art history, music history, theatre history, and anthropology will be offered, along with performances and a museum tour. Program date: March 23, 1990



*"Joe Turner's Come and Gone," by August Wilson, focuses on the effects of northern migration on southern blacks at the end of the 19th century. Set during the year 1911, the inhabitants of a Pittsburgh boarding house are, in each their own way, searching for their dispersed family and friends, and for their own identities as well. In this scene Bynum Walker (John Cobran, Jr.) and Bertha Holly (Deloris Gaskins) confront Jeremy Furlow (Kevin Jackson) (1988-89 season) Photo by Richard Anderson, Courtesy of Center Stage, Baltimore, MD*



*"We cannot be bullish  
on ethics."*

The moral argument of a poem, the social implications of a political system, the ethical consequences of a scientific technique, and the human significance of our responsibilities should have a place in the classrooms and dormitory rooms. To deny that place is to relinquish any claims of an attempt to link thought and action, knowing and doing.

We cannot privatize public morality nor relegate it to the realm of private choice or so-called "lifestyles." Tension between morality and politics is real and we must confront it . . . We cannot be social, political, and moral isolationists. Nor can we reduce ourselves into social-Darwinistic, atomized socio-biological units. . . .

We have no choice but to end the imprisonment of the self and concern ourselves with those outside our moral enclosures. We need a moral center, not a moral enclosure. We need to be capable of moral outrage and sensitive to the pain and sorrow of our fellow man and woman. It is important not only to be able to engage in new ideas, but also to be willing to make public declarations of one's convictions and commitments and then translate them into actions and deeds.

We cannot be bullish on ethics. It has no bottom line. It is not a commodity. Ethics is acquired. One's character is formed throughout one's life. It cannot be bought and it cannot be gotten through one or two courses taken in a law, medical, or business school.

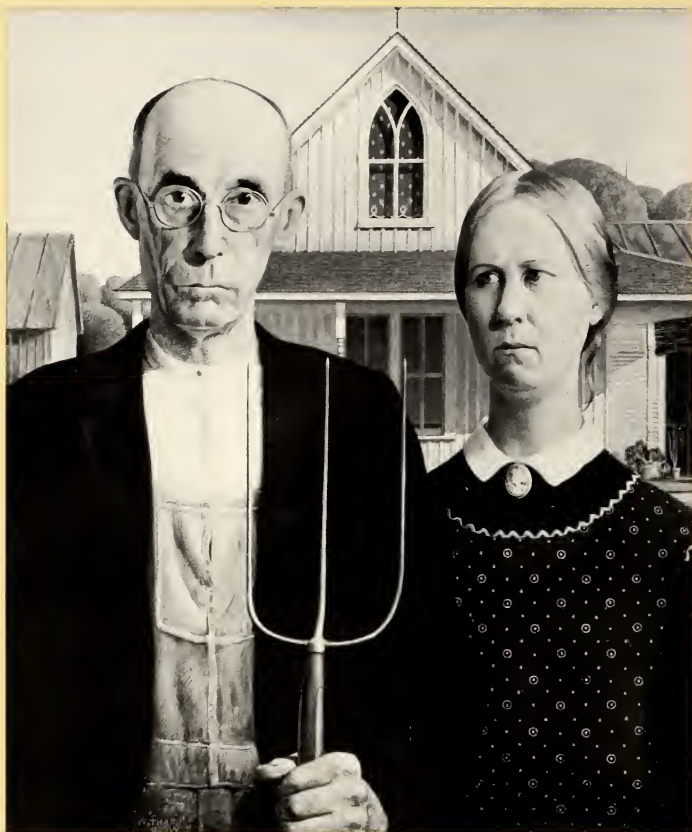
We have to build meaning into our own life and build it through our commitments. Beware of manuals and fast-track recipes! There are not 50 great moments in ethics!

Alexis DeTocqueville, in his *Democracy in America*, coined the term individualism to describe the American character. He believed that the delicate balance between freedom, equality, and social order must be weighted

by enlightened self-interest, public morality, and patriotism. He had hoped that long-term self-interest and compassion would override short-term gratification and excesses of materialism, and that individuals would learn that what is *right* is also *useful*. . . . DeTocqueville's "enlightened self-interest" makes it incumbent upon us as moral and spiritual human beings to distinguish between integrity and compromise, justice and injustice, personal gain and public interest, means and ends, good and evil. The absence of intelligence, commitment, and choice will always weaken our social bonds and hence weaken our society and our democracy.

I must remind all of us that our forefathers founded a land of opportunity, not a land of opportunists. They wrote the Constitution with the faith that the ordinary citizen was committed to the accomplishment of extraordinary acts. The philosopher Henry Bergson once remarked that man has a tremendous "reservoir of indetermination" and that our power of choice for good and evil is enormous. It is through choices that one becomes an individual. We must, therefore, remain mindful that moral values and social ideals do not take root in the dry sands of materialism.

*Vartan Gregorian, president of Brown University, in his April 9, 1989 inaugural address*



*American Gothic, Grant Wood  
(1892–1942), Oil on beaverboard.  
The Art Institute of Chicago, Friends  
of American Art Collection.  
(1930.93-4) Photo courtesy of The Art  
Institute of Chicago.*

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# HUMANITIES

The humanities include but are not limited to: history, philosophy, language—both modern and classical, literature, linguistics, archaeology, jurisprudence, ethics, comparative religion, the history, theory and criticism of the arts, and those aspects of the social sciences which have humanistic content and employ historical or philosophical approaches. These disciplines help us to know ourselves and to know what it is to be human. To public programs in these areas we pledge our support. **The Maryland Humanities Council, an affiliate of the National Endowment for the Humanities.**

JUN 12 1990

## The Humanities: Perspectives on the Future

*Dr. Catherine Gira*

## Memo to Myself

*Dr. Carl Bode*

## Conference Report— Unlocking the Secrets of Time

*Dr. Jean Russo*

## MHC Evaluation Questionnaire



## The Humanities: Perspectives on the Future



Dr. Catherine R. Gira  
Chairperson and President  
Maryland Humanities Council

In a recent issue of *Kettering Review* (Fall 1989), John Gardner, former U.S. Secretary of Health, Education, and Welfare and now a Distinguished Professor at Stanford, characterized communities as "the ground-level generators and preservers of values and ethical systems," as the setting in which "the attributes that distinguish humans as social creatures are nourished." Yet we know that few communities today resemble the closely knit towns and neighborhoods of our forebears, in which a clear set of values was widely shared. As Gardner reminds us, "We can never bring the traditional community back, and if we could it would prove to be hopelessly anachronistic."

Today's communities differ from traditional communities in several important respects. Pluralism, inclusivity, and change have replaced homogeneity, insularity, and continuity. The challenge for communities now and in the future, Gardner argues, is to "rebuild their shared culture . . . seeking to reincarnate some of the cherished values of the old communities in forms appropriate to contemporary social organization."

The Maryland Humanities Council, in a special program initiative entitled "Challenges and Choices for the 21st Century," encourages an examination of the changing nature of communities and of the important role which the humanities can play in clarifying and shaping community values. As our request for proposals observes (see page 9), the humanities cannot solve the world's problems, but by providing a context and method for interpreting a broad range of human experiences, they can help us to make informed decisions and appropriate choices. The humanities can, in sum, lead us to what Robert Bellah in a recent lecture described as the "common moral understandings" of our society.

Common moral understandings, community values, and individual choice are the bedrocks of the American way of life—yet, inevitably, at times, they are in conflict. To which "community" does the individual owe greatest allegiance? To his or her family? race or ethnic group? town or neighborhood? religion? occupation or profession? social peer group? What does the individual do when the values of the several communities of which he or she is a part are in conflict with one another or with the dictates of one's conscience? What, in our increasingly pluralistic society, are the "common moral understandings" to which Bellah refers?

Frances Moore Lappe, in a recent book entitled *Rediscovering American Values*, observes that citizens in communities across America are eager to take up these challenging issues and to define for future generations the values that unite us as Americans—and as humans. The Maryland Humanities Council also believes that the time has come for serious public discourse about the challenges and choices which our communities and our children will face in the last decade of this century and in the next. Toward that end, we encourage communities to draw upon the humanities to provide both content and context for reading/discussion groups, town meetings, and public forums aimed at clarifying our "common moral understandings."

We also encourage schools, colleges, and universities to develop humanities-centered programs for teachers (seminars, institutes, workshops, roundtables) focused on preparing our children to live in the complex communities of tomorrow. Few institutions in our society carry greater responsibility than our schools for helping children to make wise choices. Among the foremost attributes of an ideal community, John Gardner points out, is the effective education of our young people. "Beginning in elementary and high school," he writes, students should "learn to take responsibility for the well-being of any group they are in." That responsibility includes not only cooperation and teamwork, but also, when appropriate, "responsible dissent and creative alternative solutions."

In a recent interview, Lynne Cheney, Chairman of the National Endowment for the Humanities, stressed the importance of the humanities in educating young people to make reasoned, responsible choices: "So many problems . . . occur when young people lack a sense of how today's activities affect tomorrow . . . One of the best ways to understand causes and consequences is to study history. Literature, like history, almost inevitably leads to questions of values and to an understanding that it is possible to have values different from one's peers. Both literature and history convey the sense that choices are possible and enrich perceptions of what those choices are." (*Humanities*, a publication of NEH, January/February 1990)

The Maryland Humanities Council looks forward to receiving proposals from community groups, schools, and institutions of higher education in response to its special—and, we believe, timely and important—initiative, "Challenges and Choices for the 21st Century."

*Catherine R. Gira*

Catherine R. Gira  
Chairperson and President

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## MARYLAND HUMANITIES

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Executive Editor: Dr. Naomi F. Collins  
Managing Editor: Rebecca L. Aaron  
Contributing Editors: Elinor C. Sklar, Judy D. Dobbs,  
Donna L. Byers  
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We send you this magazine free of charge, but costs continue to rise annually. Your contribution to its costs will help to ensure its continued distribution to Maryland's citizens. (A form for your donation is provided on page 19.)

**On the Cover:** Face mask, Bella Coola, wood, black and red pigment. This and other artifacts were included in the exhibition *Objects of Bright Pride: Northwest Coast Indian Art* from The American Museum of Natural History, which appeared at the Baltimore Museum of Art. A series of public programs, funded by the Maryland Humanities Council, accompanied the exhibition.

## The Council: Members and Staff

The Maryland Humanities Council is an independent, non-profit, tax-exempt organization dedicated to promoting an understanding and appreciation of the humanities in Maryland. It achieves its goals in part by funding public humanities programs, examples of which may be seen in the Continuing and Recently-Funded Programs section in each issue of Maryland Humanities.

The Council is composed of up to 26 volunteer members, including five gubernatorial appointees. Drawn from academy and community and representing all regions of the state, Council members contribute hundreds of uncompensated hours reading and reviewing applications for funding, attending Council meetings, participating and assisting in Council fundraising efforts, meeting with potential project directors, attending funded projects, and representing the Council at regional and national scholarly conferences. The Council members and their current affiliations are:

**Dr. Elizabeth Baer**  
Provost and Dean of the College  
Washington College  
Chestertown, Maryland

**Dr. Carl Bode, D.H.L.**  
(Gubernatorial Appointee)  
Professor Emeritus  
University of Maryland  
College Park, Maryland

**Dr. Cornelius P. Darcy**  
(Gubernatorial Appointee)  
Chairman  
Department of History  
Western Maryland College  
Westminster, Maryland

**Dr. Joseph Durham**  
(Gubernatorial Appointee)  
President  
Community College of Baltimore  
Baltimore, Maryland

**Mrs. Sandy F. Eisenberg**  
(Gubernatorial Appointee)  
Civic Leader  
Baltimore, Maryland

**Dr. Ralph E. Eshelman**  
Director  
Calvert Marine Museum  
Solomons, Maryland

**Dr. Patricia S. Florestano**  
Vice-Chancellor for Governmental Relations  
Central Administration  
University of Maryland  
Adelphi, Maryland

**Ms. Bernice A. Friedman**  
Civic Leader and Businesswoman  
Cumberland, Maryland

**Ms. J. Elizabeth Garraway**  
President  
Maryland Independent College and  
University Association  
Annapolis, Maryland

**Dr. Catherine R. Gira**  
(Chairperson and President)  
Provost  
University of Baltimore  
Baltimore, Maryland

**Jack L.B. Gohn, Esq.**  
Attorney  
Whiteford, Taylor and Preston  
Baltimore, Maryland

**Ms. Saretha G. Greene**  
Associate Professor, retired  
Department of Management Science  
Coppin State College  
Baltimore, Maryland

**Ms. Agnes M. Griffen**  
(Second Vice-Chairperson)  
Director  
Department of Public Libraries  
Montgomery County Library  
Rockville, Maryland

**The Honorable Gilbert Gude**  
(Legislative Liaison)  
Former Member  
U.S. House of Representatives  
Executive Director  
Potomac River Basin Consortium  
Bethesda, Maryland

**Dr. Freeman A. Hrabowski, III**  
Vice-Provost  
University of Maryland Baltimore County  
Catonsville, Maryland

**Dr. John W. Huston**  
(Fiscal Agent)  
Professor  
Department of History  
United States Naval Academy  
Annapolis, Maryland

**Dr. Richard Macksey**  
Professor of Comparative Literature  
The Humanities Center  
The Johns Hopkins University  
Baltimore, Maryland

**Mr. Everett Lee Marshburn**  
Executive Producer  
News and Public Affairs Department  
Maryland Public Television  
Owings Mills, Maryland

**Mr. J. Jefferson Miller, II**  
Director Emeritus  
Maryland Historical Society  
Baltimore, Maryland

**Robert L. Weinberg, Esq.**  
Attorney  
Weinberg & Green  
Baltimore, Maryland

**Dr. Albert R.C. Westwood**  
(First Vice-Chairperson)  
Vice-President  
Science  
Martin Marietta Corporation  
Bethesda, Maryland

**H. Margret Zassenhaus, M.D.**  
(Gubernatorial Appointee)  
Baltimore, Maryland

**Ms. Mary V. Zimmerman**  
Assistant Director Emerita  
The Library  
Frostburg State University  
Frostburg, Maryland

In Fiscal Year 1989, Maryland Humanities Council Board Members contributed 1,500 hours of uncompensated time to planning and policy-making, reviewing proposals, representing the Council at state-wide and national meetings, and assisting with fundraising efforts.

The Council staff is composed of Dr. Naomi F. Collins, Executive Director; Elinor C. Sklar, Assistant Director for Public Affairs; Rebecca L. Aaron, Assistant Director for Administration; Judy D. Dobbs, Assistant Director for Programing; Margitta Golladay, Executive Secretary; Donna L. Byers, Public Affairs Assistant; and Edward Kappel, Accountant. The services of Coopers and Lybrand are retained for the Council's annual independent audit.





Presenting a Salute to Excellence citation to Mrs. Robert E. Lee IV, vice regent for Maryland, Mount Vernon Ladies Association, Governor Schaefer commended those responsible for bringing the George Washington History Lesson to every fifth grade classroom in Maryland. Seen with Governor Schaefer are Dr. Gregory Svenson, Assistant State Archivist, Maryland State Archives; Michael C. Quinn, Education Director, Mount Vernon Ladies Association; Dr. Naomi F. Collins, Executive Director, Maryland Humanities Council; and Mrs. Lee.

## Maryland Humanities Council Alumni Members

The Council is pleased to recognize the following people for their distinguished service and contributions: The Honorable Bruce Adams, Mr. George Allen, Ms. Margaret D. Armstrong, Ms. Mary Combs Barber, Ms. Evelyn Bata, Dr. Fontaine Maury Belford, Dr. Andrew Billingsley, Mr. John B. Boles, Dr. Pearl C. Brackett, Mr. Thomas M. Bradley, Dr. Frederick Breitenfeld, Jr., Dr. Eugene B. Brody, Mr. Herbert B. Cahan, Mr. Edwin Castagna, Dr. Martha E. Church, Dr. Dan T. Carter, Dr. King V. Cheek, Ms. Erlinde L. Ciaramello, Dr. Naomi F. Collins, Dr. Robert Corrigan, Dr. Joseph W. Cox, Dr. Thomas Cripps, Mr. Edwin A. Daniels, Jr., Mr. Lawrence J. Dark, Ms. Anne Darlington, Dr. R. Cresp Davis, Mrs. Raymond Palmer Delano, Jr., Dr. Edwin J. Delattre, Dr. Stanley J. Drazek, Ms. Mae E. Dyson, Dr. Richard Eldridge, Ms. Lee Ann Patricia Feltwell, Mr. P. William Filby, Mr. Dominic Fomaro, Dr. Stephen H. Good, Mrs. Katharine Brown Gust, Dr. Irving S. Hamer, Jr., Dr. Lucia Hawthorne, Dr. Winifred G. Helmes, Mr. Richard J. Holt, Dr. Barbara Jackson, Dr. Russel Kacher, Dr. Shirley Strum Kenny, Dr. R.W.I. Kessel, Dr. Sharon Kettering, Mr. John M. Klaus, Mr. B. Nathaniel Knight, Ms. Gerri Kobren, Dr. Solomon Lausch, Dr. Edward T. Lewis, Dr. Irving Lowen, Ms. Mary A. Maloney, Dr. Maurice Mandelbaum, Dr. William R. Manning, Mr. Stephen W. McNierny, Dr. Adrienne R. Mindel, Ms. Elizabeth Murphy Moss, Dr. Steven Muller, Dr. Samuel Myers, Dr. Ruth M. Oltman, Dr. A. Nayland Page, Dr. Melvin D. Palmer, Dr. Gerald J. Pannick, Mr. George A. Piendak, Mr. Gamie A. Polson, Dr. Carolyn Reid-Wallace, Mr. Samuel Ritterman, Mr. John D. Roth, Dr. John Russell-Wood, Mr. H. Michael Ryan, Jr., Mr. Robert C. Schleiger, Ms. Barbara Nosanow Shissler, Dr. Eugene T. Simpson, Dr. Don Smith, Ms. Phoebe Stanton, Ms. Betty L. Ustun, Dr. Garry Wills, Dr. Gerald J. De Winter, Dr. William H. Wroten, Jr.

*Imagine a world in which you were unable to write; imagine a world in which you were unable to read; imagine a world in which you were unable to look at any pictures; imagine a world in which you were unable to bear any music; imagine a world in which you knew nothing of other cultures so you did not know where you wanted to travel or if you wanted to travel; imagine a world in which you could not imagine, in which there was not fantasy, there were no novels, there was no science fiction, there was not poetry.*

*Finally, imagine a world in which there were no values, in which you did not have the word love, in which you did not have the word justice, in which you did not have the words right or wrong or good or evil.*

*Imagine a world without all these things. That would be a world without the humanities.*

**Catherine Stimpson**  
Dean of Rutgers University and former Chair, New York Council for the Humanities quoted in "Worlds Not Our Own: Centrifugal and Centripetal Forces in the Humanities," a paper by Douglas Greenberg delivered at Mercy College, New York, September 9, 1989

# Memo to Myself

by Dr. Carl Bode



**The humanities are the music of the mind.**

*"Qui des deux est icic le Maître, Ce livre acquis, peut disparaître," ca. 1790, engraving by J. D. Robert, courtesy of the collections of the Library of Congress.*

*How do I define the humanities? Can they be defined in their totality? Or only in their principal parts? What good are the humanities for humanists in particular or for society in general? What are the problems—and potentialities—of the humanities today? Similarly, who are their friends—and their foes? And how much of my view of the humanities is primarily personal or even polemical? I wonder*

I woke up without meaning to. It was 4 in the morning on the bedside clock, and the first bird-song floated from the top of our chimney. But I didn't mind awakening. I thought amiably about the last Humanities Council meeting which, from my point of view, went very well. This means, human nature being what it is, that my colleagues and I agreed on almost every issue. Though I'm a disciple of Thoreau, I rather like being part of a majority. Anyway, it seemed to me that we were good people working in a good cause; we were humanists laboring for the humanities.

Since it looked as if sleep wasn't coming back, I found myself thinking about my questions. First of all, what are the humanities in general? The answer, I'm afraid, is that we can't define them comprehensively.

Without such a definition, all that we can consider with any confidence are some of the parts. The indispensable ones are history, philosophy, and literature, the pillars of our humanity. I believe, but naturally cannot prove, that there is a resonance between the humanities which we espouse and our own character. Our devotion to them leaves its mark on us. At the risk of sounding smug, I maintain that we are personally the better for the devotion. This is true in other fields as well. We can often sense the deep relation of, for instance, mathematics to a mathematician or of science to a scientist.

I make my claim for the humanities as good in themselves partly out of bravado. I realize that most Americans would greet it with lifted eyebrows. What I'm proposing, to repeat, is that the humanities make us better than we would otherwise be. I know that the bravado of my claim is compounded by the fact that in our current culture a substantial number of Americans may find evil more interesting, at least from a distance, than they find good. The son who is always in trouble with the law is more interesting than his dutiful brother; the cruel stepmother is more interesting than the kindly one. Most people recognize this. We see it mirrored in the entertainment world. In point, the brutish lyrics of one popular rock group, Guns 'n Roses, and the incitements of another, with its frequent refrain, "Arm the Unemployed."

Confronting forces as insidious as this, workers in the humanities can show a genuine gallantry in fighting for the good. Fortunately, we are aided in more than one case by something that most people don't associate with the humanities—a sense of humor. I think of Aristophanes and Chaucer, Jane Austen and Mark Twain as examples—poles apart but united by their common humanism and humor. We don't need to be solemn to be good.

If we talk about the good in this time and place, to help define the humanities, however roughly, we should first note that for most Americans the definition comes through Western Europe's filter. In classical Greece the ultimate law-givers are of course Plato and Aristotle. Aristotle stands for moderation; the supreme virtue that he advocates is magnanimity. Plato preaches the actuality of ideas and the power of reason to let us achieve our ideals. The Old Testament provides us with a standard of equity, even when it means an eye for an eye, while the New Testament offers us the ideal of compassion. There are other standards and guides in other areas of the globe. Great texts and ancient oral traditions are to be found in the Near East and the Far East, and in northern and southern Africa.

To me the most appealing virtue in the humanities is trust. Trust can be misplaced, but its results can be heart-warming. People can be better than they ordinarily are if we believe that they can. The most significant example during our century has been pointed out by the British scholar, Isaiah Berlin of Oxford. He believed that during World War II the British people rose to greatness because their leader Winston Churchill told them they would. They trusted him—and made him right.

On the other hand, I grant that giving and taking trust is not always easy to accomplish. People can be fickle, stubborn, obtuse. But I recall a line penned by Jefferson and painted on a wall at the Library of Congress to the effect that it takes time to persuade the people to do even what is for their own good. Regardless, he trusted them and so, I believe, should we.

I've been talking about the humanities literally, not figuratively, so let me conclude by putting them as a metaphor:

The humanities are the music of the mind.

## Spotlight on Carl Bode

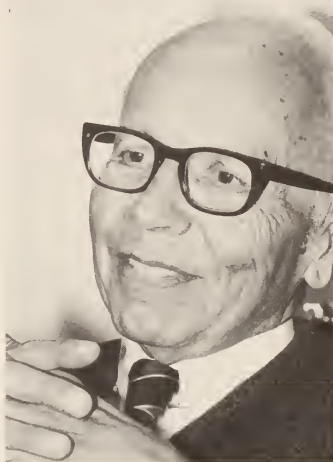
*For more than half a century, Carl Bode has served as an eloquent voice for the humanities, and their importance in the daily lives of the citizens of this state. As a member, and former chairman, of the Maryland Humanities Council, he has epitomized those qualities of intellect and public spirit that the Council strives to make the hallmark of its work.*

*On the measure of academic distinction alone, Bode has enjoyed a career that would be difficult for entire departments to surpass. As Professor Emeritus of English/American Studies at the University of Maryland, College Park (1947–1981), he served as a teacher to generations of students, at the same time securing his international scholarly standing through a series of collected works and honored critical studies of major American writers: Thoreau, Emerson, and H.L. Mencken. During the turbulent 60's and 70's, Bode aided his campus with his wit and wisdom, speaking both to student dissenters whom he led to understand Emerson and Thoreau and to his faculty colleagues.*

*As an optimist and positive force, Bode helped to create new structures rather than to dismantle old ones, founding the university's American Studies Program (now department), the Thoreau Society, the Mencken Society, and the Popular Culture Association. As founder and first president of the American Studies Association, Bode sought to broaden the connection between American Studies and the American people—beyond the professors and the academy and into the public arena. In a very real sense, Bode is among those special few who can be said to have created an entire academic discipline, and the early development of the field of American Studies owes much to him.*

*Beyond his academic accomplishments, Bode has a distinguished career of service to his state and nation. From 1957–59, he served as the American Cultural Attaché to the Court of St. James. In addition to his eight years of service on the Maryland Humanities Council, Bode served as chairman of the Maryland State Arts Council for six years.*

*Never reluctant to act in accordance with his personal ideals, Bode long advocated equal rights for women and minorities. He recalls two different kinds of events with particular gratification. One is his leading the drive to admit women as members of Washington's prestigious Cosmos Club. The other was his good fortune to bear Martin Luther King in August 1963 deliver his famous "I Have a Dream" speech.*



Dr. Carl Bode

*A prolific writer of poetry and prose, Bode has also proven to be a popular speaker/scholar on topics in American culture. Since 1960, Bode has spoken both to the public at large and to his academic colleagues through scores of columns in the Baltimore Evening Sun, the Chronicle of Higher Education, and many other publications. It has been a distinctive, immediately recognizable "Bode voice"—never carping and harsh, but gentle, sometimes admonishing, often witty, always wise and sincere.*

*As a man who exemplifies in practice the virtues he advocates, he has stood for much that is best, kindest, and most humane in all of us. Bode has often said that his hope and vision for the humanities is old-fashioned: he believes that studying the humanities makes one a better person. Bode's own generosity of spirit and broad perspective inspire each of us to reach for the highest and most noble ideals. The Maryland Humanities Council is proud to claim Dr. Bode—truly a gentleman and a scholar in every sense of the word—as one of its own and delighted that he has agreed to share his talents with us in this issue of Maryland Humanities.*



# Conference Report— Unlocking the Secrets of Time: Maryland's Hidden Heritage

by Dr. Jean Russo



*Maryland Comptroller  
Louis Goldstein talks with  
conference participants during  
a break at Unlocking the  
Secrets of Time: Maryland's  
Hidden Heritage.  
Photo by Rebecca L. Aaron.*

On November 4, 1989, over two hundred and fifty people gathered at the Radisson Hotel in Annapolis to unlock the secrets of Maryland's past. They came to listen to historians, curators, archaeologists, and other scholars talk about the process of research and discovery: usual and unusual sources, unexpected insights, biases and pitfalls, typicality and uniqueness. They also took part in the culmination of a process began in 1987 when the Maryland Humanities Council applied to the National Endowment for the Humanities for funding to "develop a statewide program to engage the general public with scholars in the humanities disciplines to explore the question of how we know what we know about the past."

Two sources of inspiration provided the basis for the Council's successful application to NEH. One came from the enthusiastic response that had greeted earlier Council initiatives supporting programs on the 350th anniversary of the founding of Maryland and the 200th anniversary of the Annapolis convention. The large and spirited audiences for these events testified to the interest of Marylanders in their history. The other source, as Dr. Naomi Collins, Executive Director of the Council, wrote in the Fall 1989 issue of *Maryland Humanities*, drew upon her own experiences as a graduate student: first the discovery of the many kinds of evidence available, then the challenge of interpreting the various pieces of the puzzle, and finally the task of assembling them "to create a coherent, convincing picture of the past." The "Unlocking the Secrets of Time" conference represented a way to share that process of discovery, usually the domain of scholars, with the general public.

Upon approval of the application by NEH, the Council staff began the long process of turning the concept into a successful conference: planning the program, selecting a site, publicizing the event, preparing a resource packet, and handling a myriad of other behind-the-scenes details. An advisory committee of historians, archaeologists, curators, and administrators from both academic and public history environments met together several times to resolve questions of format and content. Using their suggestions, the conference staff worked through the fall to shape an intellectually coherent and stimulating program. By January 1, 1989, the planning phase of the conference had been completed: the final format had been determined, the speakers and topics settled, and the various moderators, panelists, and commentators committed to their participation.

The conference would begin at 9:30 with introductory remarks by Carl Bode, Professor Emeritus of English at the University of Maryland; Louis Goldstein, State Comptroller; and a keynote address by Gregory Stiverson, Assistant State Archivist. After a brief coffee break, the audience would divide into three workshops addressing aspects of local history: places—towns or regions, the “elite,” and ordinary people. Each session would feature three speakers examining the sources used to study the history of their particular topic. Lunch would highlight a different type of historical interpretation: a living history performance of the “Trial of Josias Fendall,” created by the staff of Historic St. Mary’s City. Four speakers and a commentator in the afternoon plenary session would consider topics related to the use of the past by the future: the reinterpretation of the past in the light of new evidence, the use of modern technologies to uncover evidence, and the criteria for collecting contemporary evidence for the benefit of future historians. A final reception would feature music played by contemporary musicians but written by 18th-century Annapolitans.

In early 1989, attention turned to publicizing the conference. The staff prepared and mailed a general press release to newspapers and other media outlets throughout the state, and in addition sent special mailings to school administrators and department chairmen, historical societies and preservation organizations, and previous attendees of Maryland Humanities Council conferences. Each letter included a copy of the conference brochure.

The Spring/Summer issue of *Maryland Humanities* included a copy of the brochure and featured the conference theme through illustrations of different types of historical evidence. It focused on ten thematic sets of images, including archaeological artifacts, military recruitment techniques, political life, amusements, working lives, maps, economic life, and portraits. The illustrations encompassed a diversity of types of evidence: a German stoneware jug, c. 1670, recovered at St. Mary’s City; an 1870 lithograph celebrating passage of the Fifteenth Amendment; a 19th-century political campaign ribbon; an 18th-century shipping advertisement; sheet music

*In a democratic culture, humanistic learning must, perforce, rest on the belief that more than a select few can see and imagine and act as do the best few. Learning is involved in how to live a life, not how to make a living. Humanistic learning is involved in those fundamental questions of what life is all about.*

**John William Ward**

*A Report to the Congress of the United States on the State of the Humanities, American Council of Learned Societies, 1985*

composed by members of the colonial Tuesday club; a page from an early 19th-century storekeeper’s ledger book; Captain John Smith’s map of the Chesapeake Bay; and a portrait of Charles Carroll, to cite a small portion of the images. The captions for each group of illustrations drew together the diverse materials depicted and commented on the ways they could be used to understand the past.

The mailings to the targeted lists and to all recipients of *Maryland Humanities* resulted in full subscription of the conference by July 1989. As reservations continued to be requested, an additional fifty places were added for individuals who could be accommodated only for the conference sessions. By September, the additional spaces were also filled and people were still seeking to register. This response came entirely as a result of the first promotional efforts of spring 1989. Marylanders had more than justified the presumption of interest that had prompted planning of the conference!

With the program in place and the audience already registered, the staff turned its attention to the resource packet that each registrant would receive. The packet included a few items related to the logistics of the conference: acknowledgements and program changes, a list of all attendees, and short biographies of all participants, for example. In addition, it contained a number of items chosen as appropriate for the conference themes including: three issues of *Maryland Humanities*, reprints of articles—including an essay by historian Alfred Young about his experiences as a curator of a major exhibit on the bicentennial of the U.S. Constitution, catalogs of the Maryland State Archives and American Association for State and Local History, the pamphlet *Archaeological Annapolis*, and an essay by Dr. Elaine Breslaw on the music of the Tuesday Club (featured at the afternoon reception).

November 4th proved to be a sunny and pleasant fall day, an appropriate setting for a lively, stimulating gathering of Maryland residents interested in learning how to explore the history of their state. The meeting drew a diverse audience from across the state, most heavily from the Baltimore-Washington-Annapolis area—where 85 percent of Maryland’s population is located—but also from all other regions. Of the audience members who listed an institutional affiliation, the heaviest representation came from historical organizations and the educational community.

The audience response, as reflected in the evaluation questionnaires that were returned as well as in personal comments to staff members, was almost uniformly enthusiastic, expressing appreciation for a rewarding experience. The audience left having absorbed the message the conference intended to impart: That the clues to our history can be found in many places, both expected and unexpected; that these clues can be searched for, can be interpreted by, and can speak to the ordinary person as well as the trained specialist; and that the history of the ordinary person is as significant and interesting as that of members of the “elite.” The realization of many people that their own history is of value and that they can be part of the process of recovery and study may be the most gratifying result of the conference.

*Dr. Jean Russo  
Conference Coordinator  
Unlocking the Secrets of Time: Maryland’s  
Hidden Heritage*



*This tintype self portrait, taken in 1869, was featured in the exhibition Solomon Nunes Carvalho: Painter, Photographer and Prophet in 19th-century America, sponsored by the Jewish Historical Society of Maryland. Photo from the collection of Maxwell Whiteman.*

## Thanks!

The following people served as project directors for Maryland Humanities Council grants in fiscal year 1989. The Council would like to recognize and thank these individuals for their creativity, dedication, and contribution to the cultural life of Maryland.

Nando Amabile  
James Anthony  
Orlando Bagwell  
Hubert Harry Basehart  
Sheila Bellack  
Catharine Black  
Margaret Blanchard  
Miles Bradbury  
Laura Burstein  
Pamela Charshee  
Colin A. Clevenger  
Jill M. Cohen  
Judy Crichton  
Claudine Davison  
Michael Decker  
Marilyn Boyd DeReggi  
James Dilts  
Carolyn M. Donkervoet  
John W. Durel  
Rosemary Earlbeck  
Carolyn J. Elmore  
Leslie L. Everheart  
Katharine Fernstrom  
Rose Ann Fraistat  
Symmes Gardner  
James Gilbert  
Marie Givens  
Jennifer Goldsborough  
Rev. Mother Catherine Grace  
Jay Graybeal  
John Hankey  
Anne Harrigan  
Mary Ellen Hayward  
Gail Herman  
Stephen J. Herman  
Elizabeth Hoke  
Carole S. Homewood  
Naomi C. Kadar  
Ellen C. Kennedy  
Paul R. LaChance  
Arnold L. Lehman  
Rev. Christopher M. Leighton  
Mark P. Leone  
Eleanor S. Milligan

Betty A. Myers  
Jose Naharro-Calderon  
Molly Neal  
Sean F. O'Connor  
Alan K. Paskow  
William V. Patterson  
Peyton Penkowsky  
David Phillips  
John M. Priest  
Judith Proffitt  
Jo Ann Robinson  
Norman Ross  
Jean B. Russo  
Lucille Sansing  
Elizabeth Schaaf  
Catherine Schuler  
Adele F. Seeff  
Dennis Shaw  
Sandra Shimoff  
Paul W. Smart  
Romaine S. Somerville  
Diane Stillman  
Karen Stuart  
John M. Titchener  
Edna Troiano  
Alan Udoff  
George Udvarhelyi  
Judith Van Dyke  
John H. Verrill  
Richard T. Walker  
Mame Warren  
Joseph H. Weaver  
James M. Welsh  
Victoria A. Westover  
Beth Whaley  
Nashormech Willkie  
Marshall Williams  
Michael Wilpers  
John Wiseman  
Mildred Wucik  
David Yager  
Gerry Yeager  
William N. Zulch

The following people served as project directors and advisory committee members for Council-conducted programs in 1989. The Council would like to acknowledge and thank these individuals for their ideas, participation, and hard work.

## Unlocking the Secrets of Time: Maryland's Hidden Heritage

**Conference Coordinator:**  
Jean Russo

**Advisory Committee:**  
Virginia Beauchamp  
Elaine Breslaw  
George Calcott  
Lois Green Carr  
John Durel  
Maurice Howard  
James Hutson  
Mark Leone  
J. Rodney Little  
Steven Newsome  
Edward Papenfuse  
John Russell-Wood  
Gregory Stiversson

## Maryland's Cultural Museums Survey

**Project Director:**  
Alice Merrill

**Advisory Committee:**  
Nancy Brennan  
Ralph Eshelman  
David O. Percy  
John R. Valliant  
Lesley van der Lee  
Dennis Zembala



# Maryland Humanities Council

## Special Initiative

## Call for Proposals

### CHALLENGES AND CHOICES FOR THE 21st CENTURY

The approach of the 21st century is accompanied by increasingly complex questions raised by the impact of technology and by major changes in traditional structures of the family, community, and society. This turning point provides us with an ideal opportunity to become actively involved in shaping our future, enhancing our quality of life, and building a better society. Whether we want to or not, we determine the future by decisions we make—and don't make; and by choices we exercise—and don't exercise every day.

The Maryland Humanities Council believes that the humanities, by exploring and interpreting a broad range of human experience past and present, play a significant role in schools and in the community by providing context and methods to empower us to make informed decisions and thoughtful choices. The humanities cannot solve the world's problems. But they can help to provide ways to clarify our values, examine our choices, deal with information overload, increase our civic and community awareness, and curb our destructive tendencies. Our children will be the adults of the 21st century, faced with issues and questions we cannot predict, but which they will have to solve—and for which education must prepare them.

The Council invites proposals that explore key issues surrounding the choices that have to be made as we prepare for the 21st century. Applications are encouraged which engage humanities scholars in a dialogue with those who educate the next generation and with the community at large.

#### I. Programs for Teachers

Programming for teachers might, for example, take the form of reading discussion sessions, institutes, workshops, seminars, and roundtables. Sample areas that might be addressed include but are not limited to: using literary texts to explore questions of values (e.g., justice, equity, conscience, dilemmas concerning competing values); the relationship between education and responsibilities of citizenship in American democratic society; the individual in a multicultural society; human impact of technology; educating for the 21st century: 1) building civic and individual responsibility, 2) educating in ethics/transmitting values, 3) conveying our culture—what's worth knowing; dealing with information overload.

Topics and formats are not limited to the samples above. The Council encourages traditional and innovative approaches which use humanities disciplines to explore questions of values underlying our choices and challenges in education and in civic and community life.

Humanities disciplines which appear particularly appropriate for these themes include, but are not limited to: philosophy and ethics, language and literature, political theory, jurisprudence, comparative religion, anthropology, and history.

The format should encourage dialogue between the audience (teachers or the public) and scholars in the humanities and may use critical reading and interpretation; the interpretation of texts; readings in literature, philosophy, civics, and community values; and other appropriate substantive humanities approaches. The Council seeks to reach all geographic regions and all segments of the state's population, including parents, civic and community associations, libraries, educational agencies or organizations, interfaith groups, PTA's, school boards, teachers of teachers, journalists, clergy, museums and historical societies, institutions of higher learning, state and local government, public officials, and other nonprofit organizations.

Council deadlines for grant proposals are as follows:

First Draft	Final Draft	Decision
June 6, 1990	July 13, 1990	September 15, 1990
October 12, 1990	November 16, 1990	January 12, 1991
February 13, 1991	March 22, 1991	May 18, 1991

For further information about the Council's initiative and how to apply for programming funds, contact Judy Dobbs, Assistant Director for Programming, Maryland Humanities Council, 516 North Charles Street, Baltimore, Maryland 21201 or call (301) 625-4830.

This call for proposals does not preclude submission of proposals on other topics and themes in the humanities.

As defined by the legislation which created the National Endowment for the Humanities and the state councils, the humanities include, but are not limited to: history, philosophy, language, literature, linguistics, archaeology, jurisprudence, history and criticism of the arts, ethics, comparative religion, and those aspects of the social sciences employing historical or philosophical approaches.

**Please Post**

## Films and Videos Available Free

The Maryland Humanities Council, as part of its mission of bringing cultural programs to the people of Maryland, funds and purchases films, videotapes, and slide shows, and makes them available through the Enoch Pratt Free Library and the interlibrary loan system. To obtain any of these films, videocassettes, or slide/tape shows, please call Marc Sober at the audiovisual department of the library at (301) 396-4616.

**Washington Grove: Town Within a Forest** Established in 1873 as a Methodist summer camp, Washington Grove may be the only community in Maryland to dedicate more of its 200 acres to wilderness preservation than to urban development. This documentary depicts the unique history, participatory form of government, and development of the town. (28.50 minute VHS videocassette)



*Still from Washington Grove: Town Within a Forest. Photo courtesy of the Archives of the Washington Grove Heritage Committee.*

**Humanities and the Stars: Interpreting the Astronomy and Mythology of Other Cultures** A program brochure, cassette tape, and set of slides explores astronomy and mythology as seen by Chinese, Egyptians, Eskimos, Hindus, Babylonian-Assyrians, Greeks, Contemporary Science, Plateau Indians of the Northwest, British Celts, Norse, Maya, and Polynesian-Hawaiians. (Science Center, Eastern Washington University and the National Endowment for the Humanities, 1986, 32-43 minutes and 50-105 slides per set)

**The Screen Painters** This locally produced documentary examines the fading Baltimore art of screen painting in the City's rowhouses of East Baltimore. It features interviews with the screen painters discussing their unique craft. (NPA, Baltimore Traditions, 1988, 28-minute film)

**The American Short Story—Series I and II** Critically acclaimed film adaptations of 17 great American short stories include Ernest Hemingway's *Soldier's Home*, Willa Cather's *Paul's Case* and F. Scott Fitzgerald's *Bernice Bobs Her Hair*, among others. (Learning in Focus, Inc. and the National Endowment for the Humanities, 1979, approximately 40-minute films)

**The Constitution: That Delicate Balance** This 13-part videotape series features public figures debating hypothetical situations relevant to today's society and current interpretation of the United States Constitution. (Media and Society and WNET/New York, 1984, approximately 60-minutes each)

**The Shared Experience** Dr. Lewis Thomas, author of *Lives of the Cell*, explores the biological basis for culture; Alexander Marshack talks about the mind of Ice Age man; and John Kenneth Galbraith discusses contemporary issues. (Michael Lawrence Film Production, 1977, 28-minute film)

**The Man Who Loved the Stars: The Life of Benjamin Banneker** portrays an imaginary day in the life of Benjamin Banneker, the first black American scientist of note. Banneker was born, lived, and died in Baltimore. (Catonsville Historical Society, 1977, 58-minute film)

**Deal Island** focuses on the heritage, current conditions, and prospects of Deal Island, Somerset County, Md. (Deal Island Regional Bicentennial Committee, 1977, 20-minute slide/tape)

**Black Politics in Maryland** describes the political climate in Maryland from 1870 to 1895 and the role black people played in politics after the Civil War. (Dual Image, 1977, 16-minute film)

**A New World from the Ashes of the Old** explores the history of unions at Bethlehem Steel Sparrow's Point plant, utilizing extensive photos of the early company town. (Essex Community College, 1979, three 40-minute slide/tapes)

**Chesapeake Horizons** examines problems of the Chesapeake Bay and the ways in which these problems are being solved. (Chesapeake Bay Foundation, 1981, 60-minute documentary film)

**The Work of Peace (Treaty of Paris)** dramatizes the tense negotiations behind the Treaty which ended the American Revolution in 1783. (The Smithsonian Institution, 1984, 30-minute film and videocassette.)

**A Village in Baltimore** portrays three generations of Greek women and their assimilation into American society in the Greek section of Highlandtown. (Pandodecanasian Association, 1980, 60-minute documentary film)

**Jazz Hooper** documents the artistry of the beloved Baltimore-born black dancer, "Baby Laurence," legendary master of tap dance. (H-D Productions, 1981, 30-minute film)

**Museum** presents behind-the-scenes activity at Baltimore's Walters Art Gallery. (Goodfilm Company, 1979, 30-minute film)

Mind of Music celebrates the impact of music on peoples' lives, with penetrating comments from composers, performers, and teachers, images of students and professional musicians, and an interview with Yehudi Menuhin. Filmed at the Peabody Conservatory of Music. (Michael Lawrence, 1980, 29-minute film)

The Odyssey of Maryland Indians presents the prehistory, history, and current activities of Maryland's Indian population. (Maryland Historical Society, 1982, filmstrip/cassette)

A Fatal Beauty is a study of the Potomac River and the cultural landscape and land use in the Potomac Piedmont. (Sugarloaf Regional Trails, 1981, 19-minute film)

Strictly a Milltown Band The Daniels Community Band, one of the few Mill Town Bands still in existence, is portrayed playing bandstand music at festivals in the center of town. (Howard County Public Library, 1982, 19-minute videocassette)

The Founding of the Colony documents the growth of American historiography as exemplified by the work of Dr. Herbert Baxter, founder of the history department of the Johns Hopkins University. (The Peabody Institute, 1984, slide/tape)

Maryland: Chapter and Verse Hosted by radio/television personality Larry Lewman, these public television programs examine the literary achievements of Maryland authors, including Dashiell Hammett, F. Scott Fitzgerald, Ogden Nash, Lucille Clifton, Carl Bode, and other notable figures. (Maryland Public Television, 1984, thirteen 30-minute videocassettes)

Maryland Minutes celebrates 350 years of Maryland history and heritage. (WBAL-TV and Equitable Bank, 1984, eight 60-second TV spots on one videocassette)

Potomac depicts in splendid photography the history and beauty of the Potomac River, and the cultural impact of the river on the life of those who have lived or now live on its banks. (Sugarloaf Regional Trails, 1985, 50-minute documentary film)

Havre de Grace: A Trip Through Time depicts the charm of Havre de Grace, a historic and commercially enterprising city located at the confluence of the Susquehanna and Chesapeake Bay. (Harford Community College, 1986, videocassette)

Long Shadows: The Legacy of the Civil War is a retrospective documentary on the Civil War, graphically depicting the ways that "this first modern war" profoundly affected our nation. (James Agee Film Project, 1987, videocassette)

Camp David reveals an unprecedented look behind the scenes at the famous presidential hideaway in rural Thurmont, Maryland, from the time of Franklin Roosevelt through the Reagan administration. This film features interviews with H. R. Haldeman, David Eisenhower, Julie Nixon Eisenhower, James Baker, and other past presidential advisors, aides, and friends. (Maryland Public Television, 1987, 60-minute videocassette)

New Towns explores mid-twentieth-century New Towns, including Columbia and Greenbelt, as contemporary expressions of the traditional American pioneering urge to build a new world. (WETA-TV, 1987, 60-minute film and videocassette)

Roots of Resistance: A Story of the Underground Railroad documents the movement of southern slaves to the north and events leading to the Civil War. It features the role played by Maryland in the Underground Railroad and the state's participation in the national slavery debate. (WGBH Public Television, The American Experience project, 1990, 60-minute film)

*It seems to me that scientific discoveries, once utilized, should and do become invisible in our daily lives.*

*When we flip a light switch, we neither think nor care about the faraway technological miracles that cause it to illuminate the dark. Humanities must work in an opposite fashion: they must make us more aware of them. If we fail to actively think about ethics, the lessons of archaeology, history, literature, and the like, the humanities systems—i.e., communications, schools, religions, libraries, cultural societies—begin to degrade.*

*Humanities don't belong "out there," but rather "in here." Humanities insights have no potency unless they are part of the active thought process of ordinary human beings.*

*Finally, scientific knowledge, the understanding and control over natural forces has increased dramatically in the last four centuries. Have the humanities, the understanding and control over our society and ourselves, kept up with that rate of increase? Can we afford to have more control over natural forces than we do of ourselves?*

**Gary R. Moss**  
**Producer/Director in the Office of Educational Media, Georgia State University and Filmmaker ("Old Dry Fry," "Gullah Tales," and "Bitter Berry")**

**Testimony before the Appropriates Subcommittee on the Interior of the U.S. House of Representatives, March 22, 1989**



## Permanent Programs

## Publications

**#186-E, #455-E Neighborhood: A State of Mind**  
The Johns Hopkins University Press, Baltimore, 1981  
(301) 337-7852

Over 100 photographs and interviews with East Baltimore residents chronicle the special character and survival of East Baltimore family life and traditions.

**#574-F, #751-F Maryland Time Exposures: 1840-1940**  
The Johns Hopkins University Press, Baltimore, 1984  
(301) 338-7852

Over 500 vintage photographs and accompanying text investigate such themes as family life, recreation and industry throughout Maryland.

**#663-F 350 Years of Art and Architecture in Maryland**  
Art Gallery and the School of Architecture  
University of Maryland,  
College Park, 1984  
(301) 454-2763

Maryland's rich heritage of art and architecture from 1634 to 1984 is documented.

**#809-G Transforming Faith: The Sacred and Secular in Modern American Society**  
Dept. of History, University of Maryland College Park, 1989  
(301) 454-2843

This publication includes copies of addresses given at a two-day conference in May 1987 concerning the persistence of religious beliefs in a supposedly secular age.

**#853-G/H But Now When I Look Back**  
St. Mary's College of Maryland,  
St. Mary's City, 1988  
(301) 862-0200, ext. 308

Photographs from the 1946 Farm Security Administration documentary project are juxtaposed with contemporary photographs and oral history accounts to illustrate economic changes which have occurred in the rural, black communities of St. Mary's County over the past 40 years.



**#627-J Archaeological Annapolis: A Guide to Seeing (Reprint)**  
Historic Annapolis, Inc., 1984  
(301) 267-7619

Using Annapolis as a backdrop, this booklet addresses the central question of historical evidence: what constitutes evidence, how is it used, and how its use reflects the concerns of the present.

**#944-J Hellenistic Art in the Walters Art Gallery**  
Walters Art Gallery, Baltimore, 1988  
(301) 547-9000

This book chronicles the extensive collection of Hellenistic Art at the Walters Art Gallery and was published in connection with the exhibit "From Alexander to Cleopatra: Greek Art of the Hellenistic Age."

**#947-J The Eye of the Beholder**  
Maryland State Archives,  
Annapolis, 1989  
(301) 974-3867

This exhibition catalogue chronicles the work of Maryland photographer Marion Warren.

*An aerial view of the Jones Fall Expressway captured by photographer Marion E. Warren in 1965. The Eye of the Beholder, a lecture series and exhibition, sponsored by the Maryland State Archives, investigated Warren's photographic career in Maryland.*

**#922-J/K Solomon Nunes Carvalho Exhibition Guide**  
Jewish Historical Society of Maryland, Inc., Baltimore, 1989  
(301) 732-6400

This exhibition guide assembles the work of Solomon Nunes Carvalho, a Jew of Spanish-Portuguese descent who lived in Baltimore in the years preceding the Civil War. Carvalho was both the country's first Jewish painter and daguerreotypist.



**Folklore, Fantasy, and Storytelling:** Links of Creativity in the Human Imagination, a day-long conference sponsored by the Friends of the Library of Montgomery County, encouraged the reading of children's literature by adults, stimulated discussion by adults of the essential value of stories, and promoted the renaissance of storytelling as an art and cultural force

**#613-K Baltimore's Past: A Directory of Historical Sources**  
University of Baltimore, 1989  
(301) 625-3067

This directory profiles over 25 repositories that hold Baltimore-related historical records.

**#632-K Cone Wing Gallery Guide Reprint**  
Baltimore Museum of Art, 1986  
(301) 396-6300

The four-color brochure examines the lives of the Cone sisters of Baltimore who collected under the guidance of Gertrude and Leo Stein. Their outstanding collections of Post Impressionist art are housed at the Baltimore Museum of Art and are considered among the best in the world.

**#975-K Art and Architecture in Allegany County**  
Allegany Community College, Cumberland, 1989  
(301) 724-7700, ext. 301

This 30-page exhibition booklet examines the history of architecture in Allegany County.

## Exhibitions

**#446-E War on the Patuxent: 1814**  
Calvert Marine Museum, Solomons  
(301) 326-3179

The historic confrontation between the Chesapeake Flotilla and the British Navy at the Battle of St. Leonard's Creek in the War of 1812 is examined. A videotape entitled "Turtle Shell and Toothkey" accompanies the exhibit.

**#565-E Seasons of Abundance, Seasons of Want: Making a Living from the Waters of the Patuxent**  
Calvert Marine Museum, Solomons  
(301) 326-3719

Artifacts, vintage photographs, and interpretive text are brought together in the restored J. C. Lore Oyster House to document the lives of those whose existence was determined by the Patuxent River's cycles of bounty and scarcity.

**#710-F Before the Beginning**  
Maryland Commission on Indian Affairs  
Department of Economic and Community Development, Annapolis  
(301) 743-5384

This permanent exhibit at the Chancellor's Point Natural History Museum in St. Mary's City depicts pre-17th century Chesapeake Indian life and includes an authentic reconstructed Native American longhouse.

**#718-F Cresaptown Prehistoric Village Site Display: Western Maryland 350 Years Ago**  
Allegany Community College, Cumberland  
(301) 724-7700

Artifacts from a prehistoric village occupied from 7000 B.C.E. until abandonment 350 years ago, commemorates Western Maryland's Native American inhabitants and the last purely aboriginal Indian settlements in the upper Potomac Valley.

**#729-F Museum of Baltimore Legal History**  
Library Company of the Baltimore Bar, Baltimore  
(301) 396-5064

The Orphans Court in the historic Baltimore City Courthouse houses this unique exhibit which includes photographs, plats, original documents, and other memorabilia tracing the history and practice of law in Baltimore over the last centuries.

**#733-F African Village: Liberian Kpelle Historical and Cultural Heritage**  
Baltimore Zoo, Baltimore  
(301) 396-7102

A Liberian village at the Baltimore Zoo contains three structures and includes over 100 artifacts donated by the city of Gbarnga, Liberia, along with interpretive panels illuminating Kpelle culture.

**#457-G The Flag House and 1812 Museum Interpretive Program, Planning for Outreach**  
Flag House and 1812 Museum, Baltimore  
(301) 837-1793

A speakers bureau and portable text panels on the artifacts, books, and works of art in the collection of the Flag House and 1812 Museum are available for public education programs.

**#802-G Fruits of Labor: The History of Food Processing in Maryland**  
Baltimore Museum of Industry, Baltimore  
(301) 727-4808

This exhibit investigates the history of food processing in Maryland and recreates historic workplaces through vintage photographs, artifacts and demonstrations of machinery and work processes.

**#496-H Threads of Life: Women's Costume and Customs, 1860-1910**  
Sandy Spring Museum, Sandy Spring  
(301) 774-0022

The social history of Sandy Spring is interpreted through five period dresses with their appropriate accessories and furnishings.

**#888-H/J Touch and Try History**  
Sandy Spring Museum, Sandy Spring  
(301) 774-0022

Daily life in a 19th-century Quaker community in Montgomery County is investigated in this "hands-on" exhibition featuring clothing and other reminders of bygone days.

**#988-K Brunswick Railroaders: A Way of Life**  
Brunswick Museum  
(301) 834-9346

Three period rooms and historic photographs interpret the lives of B&O Railroad workers at the turn of the century and examine the importance of transportation systems to the growth of Brunswick, Maryland.



**#874-H 12,000 Years in the Chesapeake: The Human Experience**  
The Jefferson Patterson Park and Museum, St. Leonard  
(301) 586-0050

Maryland's Indian and colonial past and the changing lifestyles in the Chesapeake Bay region are investigated; includes an audio-visual show, lectures, and other programs.

**#885-H Full Circle—A Year's Farming in Carroll County**  
Carroll County Farm Museum, Westminster  
(301) 848-7775

The collections of this mid-1800's farmhouse and outbuildings are displayed and interpreted.

*Men Laying Track, August 1986. Photographs and memorabilia such as this are included in the exhibition Brunswick Railroaders: A Way of Life, a permanent exhibition sponsored by the Brunswick Railroad Museum.*

## Recently-Funded and Continuing Programs

Those projects marked with a ■ are scheduled to take place between May 1, 1990 and September 30, 1990. For further information on these programs, please call the telephone number listed with each entry.

Recently-funded Programs (Funded between November 1, 1989 and February 28, 1990)

### MINIGRANTS

■ #634-K Folklore, Fantasy and Storytelling—Links of Creativity in the Human Imagination  
Friends of the Library, Montgomery County  
Award: \$1,000 outright funds

A one-day conference on children's literature explored oral tradition as a means of understanding our culture and others, the connection between fantasy writers and traditional literature, and the challenge of maintaining an oral tradition in a technological age.

■ #637-L George Washington History Lesson  
Maryland Office for the Bicentennial of the U.S. Constitution and Mount Vernon Ladies' Association  
Award: \$1,200 outright funds

A teacher's manual on George Washington and his relevance today will be developed and distributed to every 5th grade teacher in Maryland. A special section in the materials details Washington's historical presence and role in the state of Maryland. Every 5th grade student will receive a 10-question Scratch and Learn card.

■ #640-L History of Frederick City and Maryland  
The Banner School  
Award: \$1,200 outright funds

Students in grades 1-8 at the Banner School studied local Frederick history and participated in walking tours, reenactments, and field trips. Students' readings about local, state, and Colonial history were expanded by talks from a local historian and an architectural historian who visited the school.

■ #642-L The Supreme Court in A Democratic Society—A Conference in Celebration of the Constitution  
Historic Baltimore Society, Inc. and Maryland Historical Society  
Award: \$600 outright funds

Seventy-five high school students met at the Maryland Historical Society to hear a keynote address by the state Attorney General. Five workshops followed, with discussions on specific Supreme Court decisions and on the broader topic of how the Supreme Court affects our everyday lives.

■ #643-L 1990 Series on African-American History and Culture  
Washington College  
Award: \$1,200 outright funds

A series of events focusing on the historical and social implications of the civil rights movement of the 1960s included a photographic exhibit and lectures on 20th century African-American history and the Harlem Renaissance.

■ #648-L A Road on Water:  
Educational Videotape  
Susquehanna Museum of Havre de Grace, Inc.  
(301) 939-2686  
Award: \$1,200 outright funds

The grant supports the editing of an 8-minute videotape interpreting the history of the Susquehanna and Tidewater Canal. The tape will be permanently installed in the Lock House of the Susquehanna Museum for viewing by visitors to the site. The first phase of the project, conducted under a MHC grant, brought together scholars for the development of a script for the production.

■ #650-L Published Centennial History of Glen Echo Park  
The Glen Echo Park Foundation  
(301) 320-2330  
Award: \$1,200 outright funds

A 32-page illustrated book examines the history of Glen Echo Park and its significance as a site of the 19th-century Chautauqua movement as well as a surviving example of an early 20th-century electric amusement park.

■ #651-L Young Cecil County Scholars: Special Resource Studies to Deliberate 20th-Century questions about 18th-Century Lifestyles in Maryland  
Bohemia Manor High School, Grade 8 English  
(301) 885-5688  
Award: \$985 outright funds

Twenty-seven 8th grade students explored 18th-century life on Maryland's Eastern Shore. At Winterthur Museum, student research teams were introduced to the use of documents and used these tools to answer questions about Cecil County history. Other workshops took place at the Cecil County Historical Society and the Cecil County Court House. A special presentation to the school illustrated students' findings.

### REGRANTS

■ #030-L Africa for Americans: A Symposium  
St. Mary's College of Maryland  
(301) 862-0404  
Award: \$6,400 outright funds, \$3,600 matching funds

A series of four weekend symposia will bring together outstanding scholars in anthropology, political science, and art history to examine four areas of African life: African culture, arts, politics, and heritage. Special exhibits, demonstrations, and performances will complement the symposia. Dates: September 15 & 16; October 13 & 14; November 10 & 11; December 8 & 9, 1990

■ #032-L Historic Archaeology and African American Heritage in Annapolis: A Program of Public Interpretation for the Community  
Historic Annapolis Foundation  
(202) 362-4088

Award: \$3,000 outright funds, \$12,000 matching funds

Twenty-minute tours of an archaeological site examine the nearly 200-year history of Annapolis African-American population. Tours describe archaeological techniques and what information historical documentation reveals, and include a discussion of how African-Americans were integrated into the broader community. Interpretive signage and an 8-page brochure supplement the tour. Dates: April–December, 1990

■ #033-L Community and Industry: A Century of Interaction  
Dundalk Community College  
(301) 285-9784  
Award: \$4,125 outright funds

A three-part program will examine the industrial, economic, and social history of Dundalk—a working-class neighborhood—with emphasis on the impact of the steel industry upon the community. The project includes a series of three lectures, oral history interviews, and the production of a dramatic performance based on the interviews. Dates: October, 1990; February, April, June, 1991

■ #034-L Before You Can Say Jackie Robinson: The History of Black Baseball in Maryland and America in the Era of the Color Line, 1885–1950  
Enoch Pratt Free Library and WBAL-TV  
(301) 396-5494  
Award: \$11,500 outright funds

An interpretive exhibit and two-day conference examines the history of black baseball as a reflection of black-white relations in Maryland and the nation in the late 19th and first half of the 20th century. The exhibit includes a special section on black baseball in Maryland, which will travel to other libraries. A 16-page brochure serves as an introduction and guide to the exhibit and includes an annotated bibliography. Dates: February 1 through June 1, 1990



Baba Olutunji, African jazz, blues and rock artist, appeared at Africa! A Celebration of Human Spirit, a ten-day festival sponsored by Frostburg State University.



- **#035-L Olivier's Masterworks: Shakespeare on Film**  
Maryland Arts Festival, Towson State University  
(301) 830-2076  
Award: \$1,753 outright funds

Scholars in literature and theater criticism examine four plays by William Shakespeare: "As You Like It," "Hamlet," "Othello," and "Henry V." Lectures are followed by screenings of the film versions which were produced, directed, and acted by Sir Lawrence Olivier. Dates: June 30; July 7, 14, 21, 1990.

- **#036-L Ndebele Beadwork: High Culture on the Run**  
The Baltimore Museum of Art  
(301) 396-7056  
Award: \$2,500 outright funds

A program at the Baltimore Museum of Art examines the beadwork and culture of the Ndebele people of South Africa. The project includes an interpretive exhibit, lectures and symposium, a slide show, films, demonstration/workshops, and a four-page gallery guide. Dates: October 2, 1990-January 13, 1991.

- **#039-L Steps in Time: Scenes from 1840 Baltimore**  
Baltimore City Life Museums  
(301) 396-9910  
Award: \$3,700 outright funds, \$6,300 matching funds

A living history program at the 1840 House represents social issues from 19th-century Baltimore. Audience members are active participants in discussing questions raised and in determining the outcome of the play. A complementary program is offered for teachers, with scholars' presentations focusing on the production's themes of African-American relations and women's roles. Dates: March 27-May 19, 1990.

- **#042-L High School Faculty Seminar: Education, Democracy and the Modern World**  
Washington College  
(301) 778-2800  
Award: \$5,000 outright funds, \$7,500 matching funds

Thirty high school teachers from throughout Maryland participate in a one-week residential seminar at Washington College to explore the relationship between education and the responsibility of citizenship in a democratic society. Discussions are led by scholars in history and philosophy. In addition to morning sessions, there are evening lectures and tours. Dates: June 23-30, 1990

## Continuing Programs

- **#011-K/L The Annapolis I Remember**  
Arundel Senior Assistance Programs, Inc.  
(301) 991-1116

Oral history interviews will gather information about the social history of Annapolis from 1900-1960. Excerpts from the recorded stories will be developed into a dramatic production to be presented four times and followed by discussion led by a scholar. A traveling exhibit will be mounted, incorporating photographs and highlights from the oral histories. An illustrated booklet will serve as an exhibition catalogue and theater program.

- **#021-K/L Maryland, First Catholic Colony**  
Archdiocese of Baltimore  
(301) 523-4221

An interpretive exhibit and accompanying brochure on the Roman Catholic community in Maryland, 1634-1834, will be part of the bicentennial commemoration of the consecration of John Carroll of Maryland as first bishop of Baltimore. The exhibit focuses on the themes of religious toleration in Maryland and the "Maryland tradition" in Catholicism. Exhibit dates: October 12, 1990-January 27, 1991

- **#023-K/L New Each Morning**  
The Joseph Richey House  
(301) 443-8956

An interpretive exhibit, and public presentations by scholars at libraries and senior centers will explore the lifestyle and traditions of the American Congregation of the All Saints Sisters of the Poor, a small Anglican community in Catonsville dating back to 1872. Call for program dates.

- **#024-L Mount Clare Historic Days: A Plantation Faire with Olde Tyme Personages, Festive Games and Jollities**  
The Archaeological Horticultural and Architectural Committee of the National Society of the Colonial Dames in the State of Maryland  
(301) 669-3708

Mount Clare, the 18th-century plantation of Charles Carroll, Barrister, will interpret its buildings and archaeological investigations through a permanent map, site markers, a self-guided tour brochure, and a living history weekend. Two noted historians of Afro-American history will consult on the depiction of slavery during the period. Program dates: May 12-13, 1990

*The exhibition Architecture in Allegany County: A History includes historic photographs such as this one of the Academy of Music/City Hall in Cumberland, Maryland. The exhibit, sponsored by Allegany Community College, will travel around the state through Spring 1990.*

- **#025-K/L America: Cultural Roots and Offshoots**  
Garrett Lakes Arts Festival  
(301) 387-6666

The last in a seven-part series of lectures explores "The Literature and Music of African America" and features presentations by Dr. Philip Allen and Dr. Eira Patnaik. The program will be held at the St. Paul's United Methodist Church in Oakland at 7:30 p.m. Program Date: May 3, 1990



## Contributors

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The Baltimore Foundation for Architecture  
Baltimore Urban League  
C&P Telephone Company  
The Columbia Foundation  
The Ella Lyman Cabot Trust  
The Episcopal Campus Ministry  
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Maryland National Bank Foundation  
Maryland State Arts Council  
Maryland Office for the Bicentennial of the U.S.  
Constitution of the Maryland State Archives  
Morton and Sophia Macht Foundation  
Rebecca Meyerhoff Memorial Trusts  
The Rouse Company Foundation  
Signet Bank of Maryland  
State Commission on the Capital City  
Stiles E. Tuttle Trust  
Student Government Association of Garrett  
Community College  
University of Maryland Foundation, Inc.  
Wilkins Square Limited Partnership  
William G. Baker Jr. Memorial Fund  
William Joiner Center, University of Massachusetts  
Wofford K. Smith Religious Life Fund

*Direct contributions to the Maryland Humanities Council between November 1, 1989 and February 28, 1990 totaled \$7,325*

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## National Endowment for the Humanities Celebrates 25th Anniversary

*A high civilization must limit its efforts to science and technology alone, but must give full value and support to the other great branches of man's scholarly and cultural activity in order to achieve a better understanding of the past, a better analysis of the present, and a better view of the future . . . that democracy demands wisdom and vision in its citizens, and that it must therefore foster and support a form of education designed to make men masters of their technology and not its unthinking servant. . . . it is necessary and appropriate for the Federal Government to help create and sustain not only a climate encouraging freedom of thought, imagination, and inquiry, but also the material conditions facilitating the release of this creative talent. (Declaration of Purpose, 20 USC 951, Sec. 2).*

It was towards this vision that, on September 29, 1965, the United States Congress passed legislation which authorized the establishment of a National Foundation on the Arts and Humanities (NEAH), consisting of the National Endowment for the Arts and the National Endowment for the Humanities. For the past twenty-five years, the National Endowment for the Humanities has striven to promote and provide humanities programming that enriches the lives of this country's citizens and challenges us to ponder the enduring question "What does it mean to be human?"



## Notices

### Public Meetings . . .

As part of its mission to reach all Marylanders, the Council regularly holds public meetings in every region of the state, to hear program ideas, provide background on how to apply for Council funding, explore ideas for local projects, and ask for public response to the Council's efforts in general. During 1988–89, regional meetings were held at Cecil Community College, North East; Hagerstown Junior College, Hagerstown; Washington College, Chestertown; Charles County Community College, La Plata; Goucher College, Towson.

Representatives of the Council are always pleased to speak at any appropriate gathering or event at which people might find information about the Council's programs helpful. Council members and staff have regularly attended and addressed groups representing small museums, libraries, educational organizations, colleges, universities, community colleges, historical societies, civic, professional, and cultural organizations.

Regional meetings will be held in the future at which members of the public may attend without charge. If you would like to attend these, would like to set up a meeting in your area, or would like to include representatives of the Council at your scheduled program or event, please call Judy Dobbs, Assistant Director for Programming at (301) 625-4830.

### A Challenge to the People of Maryland: Increase the Value of Funds You Have Raised

The Maryland Humanities Council has U.S. Treasury Funds available to match funds you have raised from corporations, foundations, businesses, individuals, or state and local governments, in support of public programs in the humanities. These funds, available to the Council through a special Gifts and Matching program of the National Endowment for the Humanities, are awarded on a competitive basis to Maryland's nonprofit organizations or agencies of state and local government through the application process described on page 19. For further information about this program, please contact Judy Dobbs or Rebecca Aaron at the Council office, 301-625-4830.

### Statewide Public Meeting Planned

#### Sharing Our Vision: A Public Conference on Funding Your Programs, Evaluating Ours!

The Maryland Humanities Council is pleased to announce a funding and evaluation conference on October 17, 1990 at the Sheraton-Inner Harbor in Baltimore City. You won't want to miss this opportunity to meet with representatives of the National Endowment for the Humanities and the Maryland Humanities Council; learn about Council plans for the future; share ideas for humanities programs; attend workshops to evaluate how well we are meeting the needs of the community; hear successful project directors discuss their programs; and learn how your program might be funded. This is your chance to let us know how we can serve you better. Please write or call the MHC office, 301-625-4830, for more information and details. Previous programs have always filled quickly; you may want to reserve your place early. We look forward to seeing you on October 17th.

### NEH Offers Seminar Grants for Museum Professionals

In order to foster a greater understanding among museum professionals of subjects in the humanities, as well as issues of interpretation, the National Endowment for the Humanities invites applications for Humanities Seminars for Museum Professionals. These seminars will provide administrators, curators, educators, designers and other museum staff an opportunity for additional study in the humanities, either in their own fields or in areas related to the resources and holdings of their institutions. The focus of each seminar should be on the content rather than technical aspects of exhibition development. Each seminar must focus on subjects, themes, or topics in a discipline of the humanities that related to the collections and educational mission of museums. Any nonprofit institution may apply by December 7, 1990 for projects beginning after July 1, 1991. Program guidelines are available by calling or writing:

Humanities Projects in Museums and Historical Organizations  
Division of General Programs  
National Endowment for the Humanities  
Room 420  
1100 Pennsylvania Avenue, N.W.  
Washington, D.C. 20506  
(202) 786-0284

### The Columbian Quincentenary

The 500th anniversary of Christopher Columbus's first voyage of discovery to the New World will be observed internationally in 1992. Both the National Endowment for the Humanities and the Maryland Humanities Council are accepting proposals for programs centered around the Quincentenary which encourage scholarly and public consideration of topics that are central to the understanding of world history during the past five centuries. Such topics include the expansion of European civilization through the efforts of the Spanish and Portuguese crowns; the new societies and new forms of cultural expression that emerged from the encounters of native American, European, and African peoples; and the ideas—political, religious, philosophical, scientific, technological, and aesthetic—that shaped the processes of exploration, settlement and cultural conflict and transformation set into motion by Columbus's "event of epic chance."

Organizations interested in more information or in producing programs for the Columbian Quincentenary should call or write:

Public Humanities Projects  
Columbian Quincentenary  
Division of General Programs, Room 426  
National Endowment for the Humanities  
1100 Pennsylvania Avenue, NW  
Washington, D.C., 20506  
202-786-0271  
or  
Maryland Humanities Council  
516 N. Charles Street  
Suite 102  
Baltimore, Maryland 21201  
301-625-4830

### Year of the Infant

As a part of Governor William Donald Schaefer's 1990 Year of the Infant, the first annual Children's Convention and Expo will be held this summer at the Ocean City Convention Center, August 24–26, 1990. The program, under the direction of Dr. Nancy S. Grasmick, Special Secretary for Children, Youth and Families, will include programs to entertain and educate children from ages 0–16 years. Also featured will be hands-on exhibits to expose young people to the arts, humanities, and sciences. For further information, contact the Governor's Office for Children and Youth, (301) 225-4160.

## Constitution Exhibit Available Through MHC

A handsome poster exhibit "The Blessings of Liberty," which celebrates the Bicentennial of the U.S. Constitution, is available from the Maryland Humanities Council for loan throughout Maryland. Developed by Project '87, the exhibit has received official recognition by the Commission on the Bicentennial of the United States Constitution.

The portable display features 12 color posters on topics such as the Articles of Confederation, the anti-Federalist argument, ratification, and the Bill of Rights. The posters are mounted on three lightweight kiosks, each measuring 6 feet in height and 33 inches square.

Institutions and organizations who wish to borrow the exhibit may call or write the Maryland Humanities Council. There is no charge for use of the exhibit other than UPS shipping charges.

## Hunter M. Nesbitt Named Maryland's NEH/Reader's Digest Teacher Scholar

Hunter M. Nesbitt, a former Harman Elementary School (Anne Arundel County) teacher, has been named Maryland's NEH/Reader's Digest Teacher Scholar for 1990. Nesbitt received the award for his innovative approach to introducing fifth-grade students to the works of William Shakespeare. Since 1980, Nesbitt's students have studied the Bard's writings and performed in condensed versions of *Macbeth* and *A Midsummer's Night Dream*. Currently on sabbatical to pursue his master's degree, Nesbitt plans to use his \$27,500 award to pursue a year's study of Shakespeare with two professors at the University of Maryland. He hopes to adapt several more plays and possibly some sonnets for use by his young students. In addition to Nesbitt's stipend, Harman Elementary School will receive \$500 to purchase additional books for its library.

Each year, NEH selects 52 recipients for the NEH/Reader's Digest Teacher Scholar awards (one from each state and one each from the District of Columbia and the U.S. Virgin Islands). Additional information about this program can be obtained by contacting the National Endowment for the Humanities, 1100 Pennsylvania Avenue N.W., Washington, DC 20506, (202) 786-0438.

## Application Deadlines

Drafts of grant applications must be submitted to the Maryland Humanities Council by the following deadlines in order to receive consideration. (Four copies of the first draft and 33 copies of the final draft are necessary in order to distribute them for review by Council members and staff.) Applicants will be notified in writing of Council decision within two weeks after the decision date. To request a grant application, please call or write the Council (address and phone number on back cover). Please remember that application to the Council does not preclude application to the Maryland State Arts Council, (301) 333-8232, the National Endowment for the Arts, (202) 682-5400, or the National Endowment for the Humanities, (202) 786-0438.

There is no deadline for proposals requesting less than \$1,201. (Seven copies of such applications should be submitted for review by the Executive Committee.) In planning such grants, applicants should submit proposals at least six weeks before the beginning date of the project. Applicants should also allow sufficient lead time for crediting of Council support in printed materials and project related documents.

Deadlines for submission of proposals requesting over \$1,200 are:

First Draft	Final Draft	Decision
June 6, 1990	July 13, 1990	September 15, 1990
October 12, 1990	November 16, 1990	January 12, 1991
February 13, 1991	March 22, 1991	May 18, 1991

## Thanks!

The work of the Maryland Humanities Council would not be possible without the continuing and dedicated efforts of the members of the Council, a Board comprised of distinguished and dedicated citizens; the project directors who conceive, develop, and carry out public programs; the enthusiastic audiences who attend these programs; you, the readers of Maryland Humanities; and the contributors who believe in the Council's work and support it with their time and financial donations.

DONATION FORM		
_____ I wish to make a contribution toward this publication and the work of the Maryland Humanities Council.		
_____ \$25	_____ \$50	_____ \$100 _____ Other
Name _____		
Street _____		
City _____	State _____	Zip Code _____

Your tax-deductible contribution helps to ensure that public programs in the humanities continue throughout the state of Maryland. Furthermore, every dollar you contribute is worth two, as each can be matched by U.S. Treasury Funds through a federal gift and match program. Return form to: Maryland Humanities Council, 516 N. Charles Street, Suite 102, Baltimore, Maryland 21201

## Analysis of Maryland Humanities Council Programs

For the Period  
November 1, 1988–  
October 31, 1989

Grant Types	%
Minigrants	39.73
School Grants	9.59
Regular Grants	50.68

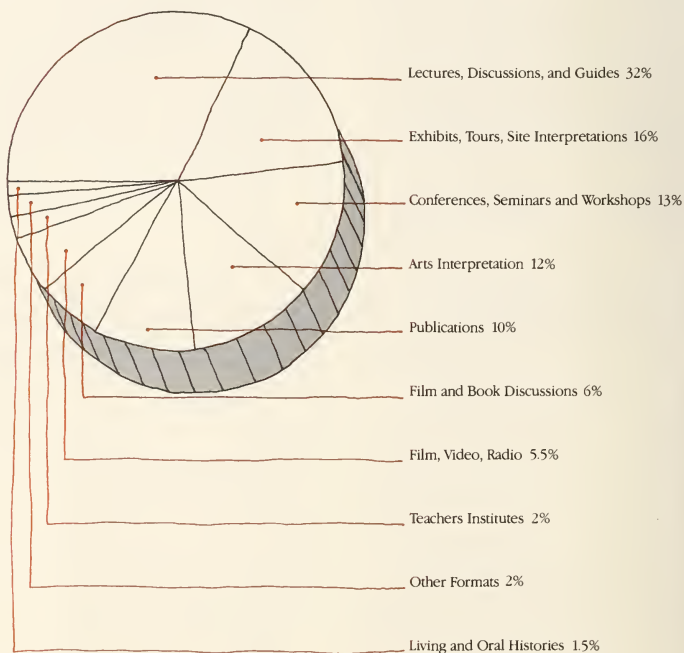
Awards for minigrants and school grants averaged \$932. Regular grant awards averaged \$4,414 in out-right funds and \$8,953 in gift and matching funds.

Sponsors	%
Colleges and Universities	27.70
Primary and Secondary Schools	8.43
Cultural/Community Organizations	22.90
Museums and Libraries	13.25
Historical Organizations	9.68
Professional/Governmental Organizations	6.02
Scholarly Organizations	2.41
Radio/Television/Film	4.82
Other	4.82

Total Number of Projects Funded	73
---------------------------------	----

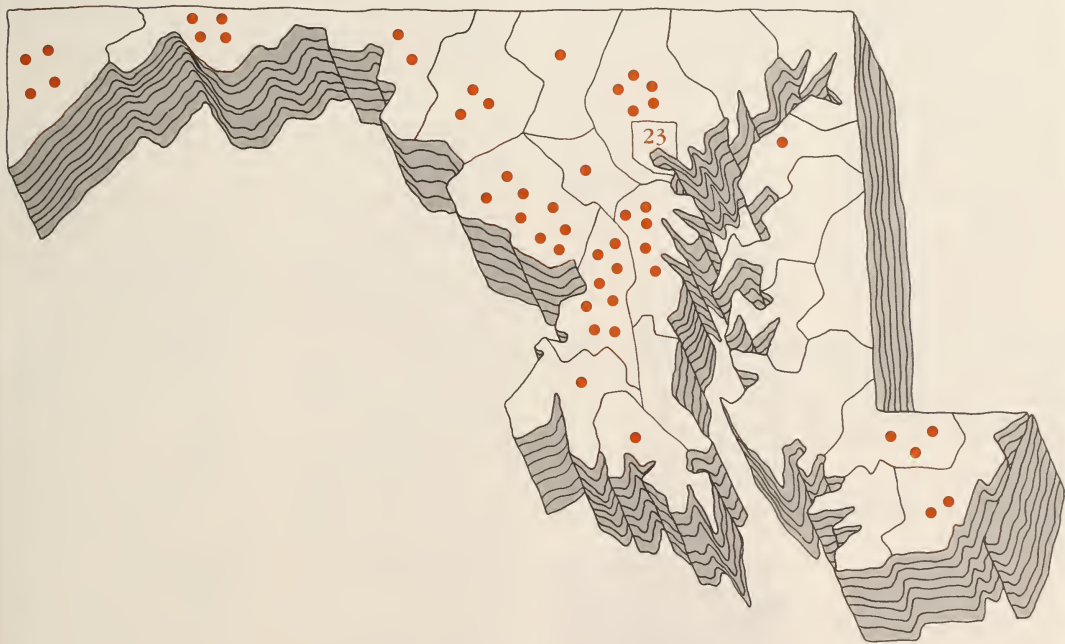
Funding:	
Outright	\$193,512.35
Gifts and Matching	\$340,267.11

### Program Formats





Program Sites



## Annual Review of Projects Funded November 1, 1988– October 31, 1989

### MINIGRANTS

#### #581-K Maryland Author Talk (book discussion)

Recipient: Worcester County Board of Education  
(Worcester County)  
Award: \$750 outright funds

#### #582-K The Diary of Captain James Wren: An Odyssey in Oral History

(research, publication)  
Recipient: South Hagerstown High School  
(Washington County)  
Award: \$600 outright funds

#### #584-K Looking at History

(site interpretation, tour, discussion guide)

Recipient: Society for the Preservation of Federal Hill and Fell's Point  
(Baltimore City)  
Award: \$480 outright funds, \$720 matching funds

#### #586-K Our Black Roots: The Influence of Afro-American Culture on Mainstream America

(lecture/discussion, performance, exhibition)  
Recipient: Washington College  
(Kent County)  
Award: \$650 outright funds

#### #587-K Baltimore Chamber Orchestra Program: Notes and Pre-Concert Talks

(lecture/discussion, performance, radio)  
Recipient: Baltimore Chamber Orchestra  
(Baltimore City)  
Award: \$1200 outright funds

#### #590-K Cuba and the Unpromising Revolution

(film discussion, lecture/discussion)  
Recipient: The Baltimore Film Forum  
(Baltimore City)  
Award: \$750 outright funds

#### #591-K The World They Left, the World They Found: New Insights into the 17th-Century Experience in Maryland

(seminar)  
Recipient: Maryland Historical Society  
(Baltimore City)  
Award: \$1,200 outright funds

#### #592-K John's Gospel: Christian and Jewish Interpretation

(lecture/discussion, performance)  
Recipient: Institute for Christian-Jewish Studies  
(Baltimore City)  
Award: \$750 matching funds

#### #593-K African-American Heritage and Arts Festival

(lecture/discussion, performance)  
Recipient: Urban Services Cultural Arts Program  
(Baltimore City)  
Award: \$900 outright funds

#### #595-K Authors Motivating Authors

(lecture/discussion)  
Recipient: Maryvale Elementary School  
(Montgomery County)  
Award: \$951 outright

#### #597-K Fireside Lecture Series

(lecture/discussion)  
Recipient: Garrett Lake Arts Festival  
(Garrett County)  
Award: \$895 outright funds

#### #598-K Chagall and the Bible

(lecture/discussion, exhibition, tour)  
Recipient: Jewish Community Center of Greater Baltimore  
(Baltimore City)  
Award: \$1,200 outright funds

#### #599-K A Tapestry of Talent:

Western Maryland Student Storytelling Festival and Project  
(workshop, performance)  
Recipient: Frostburg State University  
(Allegany County)  
Award: \$77 outright funds, \$1,123 matching funds

#### #603-K "Mack-simizing"

Shakespeare  
(workshop)  
Recipient: Wicomico Senior High School  
(Wicomico County)  
Award: \$351 outright funds



*The DeReggi InterArts Ensemble in France, May 1989. InterArts Projects has been the recipient of several MHC grants, including funding for the 1989 program New Technologies in Music and Art.*



#### #604-K Julius Lester: Blacks and Jews in American History

(lecture/discussion, panel discussion)  
Recipient: B'nai B'rith Hillel Federation  
(Prince George's County)  
Award: \$1,200 outright funds

#### #606-K Fifth Grade Minicourse in French Art and Architecture

(lecture/discussion, tour)  
Recipient: The Key School  
(Anne Arundel County)  
Award: \$500 outright funds

#### #607-K On the Record: 50 Years of Sound

(exhibition, publication)  
Recipient: The Peabody Institute  
(Baltimore City)  
Award: \$875 outright funds

#### #609-K Garrett County: A History of Women Helping Women

(publication)  
Recipient: Garrett County Business and Professional Women's Organization  
(Garrett County)  
Award: \$250 outright funds

#### #612-J History on Television

(conference)  
Recipient: Frostburg State University  
(Allegany County)  
Award: \$1,200 outright funds

*John's Gospel: Christian and Jewish Interpretations, a lecture/discussion and performance program sponsored by the Institute for Christian-Jewish Studies, investigated the similarities and differences of contemporary interpretations of this biblical work.*

#### #613-K Baltimore's Past: A Directory of Historical Sources

(publication)  
Recipient: University of Baltimore  
(Baltimore City)  
Award: \$420 outright funds, \$780 matching funds

#### #615-J The Civil War in Frederick County

(exhibition)  
Recipient: Historical Society of Frederick County  
(Frederick County)  
Award: \$1,200 outright funds

#### #616-J Common Ground/Different Roots

(panel discussion)  
Recipient: National Women's Studies Association  
(Prince George's County)  
Award: \$1,200 outright funds

#### #617-J In the Garden: A Baltimore Family Album

(publication)  
Recipient: Baltimore City Life Museums, H.L. Mencken House  
(Baltimore City)  
Award: \$1,000 outright funds

#### #618-J Preserving the Past, Protecting the Future: The Architectural Heritage of Annapolis

(lecture/discussion)  
Recipient: Historic Annapolis Foundation  
(Anne Arundel County)  
Award: \$550 outright funds

**#619-J Regional Filmmaking and the Humanist Documentary**  
(lecture/discussion, film discussion)  
Recipient: Salisbury State University  
(Wicomico County)  
Award: \$500 outright funds

**#620-J Forest Glen—Three Incarnations**  
(planning grant)  
Recipient: Montgomery Community Television  
(Montgomery County)  
Award: \$741 outright funds

**#622-J Marseillaise Over America**  
(lecture/discussion, film discussion)  
Recipient: Friends School  
(Baltimore City)  
Award: \$950 outright funds

**#623-J Liberal Arts Education in the 21st Century**  
(lecture/discussion, panel discussion)  
Recipient: St. Mary's College of Maryland  
(St. Mary's County)  
Award: \$1,200 outright funds

**#624-K The Folklore of Yiddish Speakers**  
(workshop, performance)  
Recipient: The Yiddish Culture Festival of Greater Washington  
(Montgomery County)  
Award: \$1,200 outright funds

**#625-J Contemporary Women's Writing**  
(seminar)  
Recipient: Johns Hopkins School of Medicine  
(Baltimore City)  
Award: \$1,200 outright funds

**#627-J Archaeological Annapolis Reprint**  
(publication)  
Recipient: Historic Annapolis Foundation, Inc.  
(Anne Arundel County)  
Award: \$1,200 outright funds

**#630-J Chaim Potok: The Writer Against the World**  
(lecture/discussion)  
Recipient: B'nai B'rith Hillel Federation, Jewish Student Center, University of Maryland, College Park  
(Prince George's County)  
Award: \$663 outright funds

**#631-K Program Articles and Post-Performance Discussions**  
(lecture/discussion, discussion guide)  
Recipient: University Theatre, University of Maryland Foundation  
(Baltimore County)  
Award: \$750 outright funds

**#632-K Cone Wing Gallery Guide Reprint**  
(publication)  
Recipient: Baltimore Museum of Art  
(Baltimore City)  
Award: \$1,200 outright funds

**#633-K Honors College Lecture**  
(lecture/discussion)  
Recipient: Honors College, University of Maryland, Baltimore County  
(Baltimore County)  
Award: \$1,200 outright funds

**#634-K Folklore, Fantasy and Storytelling—Links of Creativity in the Human Imagination**  
(conference)  
Recipient: Friends of the Library, Montgomery County  
(Montgomery County)  
Award: \$1,000 outright funds

#### REGRANTS

**#967-J Baltimore Consortium Project on the Teaching of American History**  
(survey)  
Recipient: The Baltimore Consortium through the Department of History, Morgan State University  
(Baltimore City)  
Award: \$7,494 outright funds

**#971-K Perspectives on Early Music and The Heritage of the Keyboard**  
(performance, radio)  
Recipient: University Community Concerts  
(Prince George's County)  
Award: \$6,000 matching funds

**#975-K Architecture in Allegany County: A History**  
(exhibition, publication)  
Recipient: Allegany Community College  
(Allegany County)  
Award: \$4,500 outright funds, \$2,400 matching funds

**#976-K The Beginning and End of Life: Jewish and Christian Medical Ethics**  
(conference)  
Recipient: UMB, Department of Judaic Studies/Religious Studies  
(Baltimore County)  
Award: \$4,950 outright funds

**#978-K Multicultural Perspectives on the Fine Arts**  
(lecture/discussion, performance, tour, teachers institute)  
Recipient: Center for Renaissance and Baroque Studies, UMCP  
(Prince George's County)  
Award: \$8,750 outright funds

**#979-K Wind, Wood and Waves: An American Folk-Tale Trilogy**  
(lecture/discussion, performance)  
Recipient: The Julia A. Purnell Museum  
(Worcester County)  
Award: \$5,545 outright funds

**#980-K High School Faculty Seminar: Education, Democracy, and the Modern World**  
(teachers institute)  
Recipient: Washington College  
(Washington County)  
Award: \$9,648 outright funds, \$7,500 matching funds

**#981-K New Technologies in Music and Art: Two lecture-multimedia presentations**  
(lecture/discussion, performance, video)  
Recipient: InterArts Projects, Inc.  
(Montgomery County)  
Award: \$1,400 outright funds, \$600 matching funds

**#984-K Six Great Opera and Dance Films: Lectures and Screenings**  
(lecture/discussion, film discussion)  
Recipient: Maryland Arts Festival at Towson State University  
(Baltimore County)  
Award: \$2,550 outright funds

**#988-K Brunswick Railroaders: A Way of Life**  
(exhibition, lecture/discussion)  
Recipient: Brunswick Museum  
(Frederick County)  
Award: \$3,461 outright funds, \$600 matching funds

**#989-K Objects of Bright Pride: Northwest Coast Indian Art from the American Museum**  
(exhibition, lecture/discussion)  
Recipient: Baltimore Museum of Art  
(Baltimore City)  
Award: \$9,000 outright funds, \$6,000 matching funds

**#990-K Maryland in the War of 1812**  
(lecture/discussion, video, publication)  
Recipient: Maryland Historical Society  
(Baltimore City)  
Award: \$8,299 outright funds, \$1,800 matching funds

**#991-K 50 Years of Collecting: Selections from the Permanent Collection of the Historical Society of Carroll County**  
(exhibition, publication, video)  
Recipient: Historical Society of Carroll County  
(Carroll County)  
Award: \$3,370 outright funds, \$1,500 matching funds

**#992-K The Sense of the People: A Conference on the Maryland Constitution**  
(conference)  
Recipient: Salisbury State University  
(Wicomico County)  
Award: \$5,340 outright funds, \$300 matching funds

**#993-K Mysteries—Clues to How We Think**  
(lecture/discussion, film discussion)  
Recipient: Friends of the Library, Montgomery County  
(Montgomery County)  
Award: \$6,220 outright funds

## MYSTERIES

### CLUES to How We Think

*Mysteries: Clues to How We Think, a ten-part discussion series sponsored by the Montgomery County Department of Public Libraries, explored the ways a popular art form—the mystery—reflects the social, moral and spiritual concerns of its age. Through reading, viewing films and discussing mystery fiction, the program showed how the mystery novel has always portrayed the problems and issues contemporaneous with the concerns of the society of the period.*





**#994-L Deepening the Consciousness of Archaeology in Annapolis** (video)

Recipient: Historic Annapolis, Inc. (Anne Arundel County)  
Award: \$6,000 matching funds

**#997-K Pre-Concert Seminars,** (seminar, performance)

Recipient: University Community Concerts  
(Prince George's County)  
Award: \$4,115 outright funds, \$1,800 matching funds

**#002-K Africa! A Celebration of Human Spirit**

(lectures/discussion, film discussion, performance)  
Recipient: Frostburg State University Foundation, Inc. (Allegany County)  
Award: \$3,958 outright funds, \$12,300 matching funds

**#004-K The Spanish Exile of 1939 in America: Where did the Song Go?** (conference)

Recipient: Department of Spanish and Portuguese, University of Maryland College Park  
(Prince George's County)  
Award: \$4,339 outright funds

**#005-K Summer Reflections** (lecture/discussion, performance)

Recipient: Garrett Community College  
(Garrett County)  
Award: \$1,283 outright funds, \$360 matching funds

**#006-K An African-American Film Festival**

(film discussion)  
Recipient: Baltimore Film Forum  
(Baltimore City)  
Award: \$5,335 outright funds

*On the Record: 50 Years of Sound, an exhibition and publication sponsored by The Peabody Institute of The Johns Hopkins University, explored the history of sound recording from Sir John Herschell's 19th-century writings on acoustics to the compact disc and digital tape.*

**#007-K Judaism in Transition: Reflections on the Impact of Post-Modernity** (conference)

Recipient: Baltimore Hebrew University  
(Baltimore City)  
Award: \$3,799 outright funds

**#008-K Growth and Change in the Social History of Frederick County, Maryland**

(lecture/discussion, workshop)  
Recipient: Frederick County Historic Sites Consortium  
(Frederick County)  
Award: \$6,685 outright funds

**#009-L The American Labor Movement: The Jewish Contribution** (lecture/discussion, performance)

Recipient: Jewish Community Center of Greater Washington  
(Montgomery County)  
Award: \$4,000 matching funds

**#010-K/L An Age of Faiths: Religion and Society in the Modern World** (conference)

Recipient: University of Maryland, College Park—Department of History  
(Prince George's County)  
Award: \$4,900 outright funds, \$2,100 matching funds

**#011-K/L The Annapolis I Remember**

(oral history, exhibition, performance)  
Recipient: Arundel Senior Assistance Programs, Inc.  
(Anne Arundel County)  
Award: \$6,045.25 outright funds, \$12,000 matching funds

**#014-L Interpretive Programs and Materials for the exhibition Leaves from the Bodhi Tree: The Art of Pala India (8th–12th Centuries A.D.) and its International Legacy**

(lecture/discussion, teachers institute)  
Recipient: Walters Art Gallery  
(Baltimore City)  
Award: \$2,000 outright funds, \$9,000 matching funds

**#015-K Frames of Reference, Photographic Paths**

(lecture/discussion, seminar, exhibition, publication)  
Recipient: University of Maryland, Baltimore County—Department of Visual Arts  
(Baltimore County)  
Award: \$4,550 outright funds

**#016-L The Black Church in the City** (conference, exhibition)

Recipient: Baltimore City Life Museums  
(Baltimore City)  
Award: \$7,000 outright funds, \$8,800 matching funds

**#017-K/L Baltimore's Cast Iron Buildings and Architectural Ironwork**

(publication, exhibition, lecture/discussion)  
Recipient: Baltimore Heritage, Inc.  
(Baltimore City)  
Award: \$3,900.50 outright funds, \$7,350.75 matching funds

**#021-K/L Maryland, First Catholic Colony**

(exhibition, publication)  
Recipient: Archdiocese of Baltimore  
(Baltimore City)  
Award: \$5,000 outright funds, \$12,030 matching funds

**#022-K/L Connections for the Nineties** (lecture/discussion)

Recipient: Charles County Community College  
(Charles County)  
Award: \$4,108 outright funds, \$2,160 matching funds

**#023-K/L New Each Morning** (exhibition)

Recipient: The Joseph Richey House  
(Montgomery County)  
Award: \$4,304.20 outright funds, \$7,165.80 matching funds

**#024-L Mount Clare Historic Days: A Plantation Faire with Olde Tyme Personages, Festive Games and Jollities**

(living history, exhibition, publication)  
Recipient: The Archaeological Horticultural and Architectural Committee of the National Society of the Colonial Dames in the State of Maryland  
(Baltimore City)  
Award: \$1,447.40 outright funds, \$6,552.60 matching funds

**#025-K/L America: Cultural Roots and Offshoots** (lecture/discussion)

Recipient: Garrett Lake Arts Festival  
(Garrett County)  
Award: \$3,035 outright funds, \$900 matching funds

**#026-K/L Twelve Public Events/Three Literary Videos 1990** (lecture/discussion)

Recipient: Howard County Poetry and Literature Society  
(HoCoPoLitSo)  
(Howard County)  
Award: \$2,000 outright funds, \$5,000 matching funds

**#027-K Underground Railroad** (film, discussion guide)

Recipient: The American Experience, WGBH Public Television  
(Boston, Massachusetts)  
Award: \$5,000 outright funds

# Reflections on the Past, Visions for the Future

At the turn of the decade, the Maryland Humanities Council looks back over its 16-year life and the evolution of its role in enriching the cultural lives of Marylanders. In its efforts to fulfill the challenge from the National Endowment for the Humanities to provide cultural enrichment and lifelong learning for the citizens of the state, the Council has funded approximately 1,500 programs covering a broad range of topics, fields, and formats. It has developed its own initiatives and produced its own public education programs. And it has continued to publish and expand its magazine, *Maryland Humanities*, highlighting themes in the humanities.

In the last year of the 1980s, the Council provided \$321,112 in direct support and generated over \$212,666 in third-party support through NEH's Gift and Matching program for 73 grants to small and large institutions across the state. Programs ranged from an exhibition and publication on regional architecture sponsored by Allegany Community College to a program of folktale discussions—"Wind, Woods, and Waves"—on the Eastern Shore sponsored by the Julia A. Purnell Museum; from a permanent exhibition on the daily life of local railroad workers at the Brunswick Railroad Museum to explorations of native American cultures at the Baltimore Museum of Art; from film screenings and discussions of great mystery books at the Montgomery County libraries to a conference and exhibit on the role of the Black Church in the City sponsored by the Baltimore City Life Museums; from a research project on the "Diary of Captain James Wren" by high school students at South Hagerstown High School to a high school faculty seminar on Education, Democracy and the Modern World sponsored by Washington College. A list of Council-funded programs, showing the variety of themes, topics, formats and locations, is found in the Annual Review of Projects Funded section (pages 22–24) and in every issue of *Maryland Humanities*.

In addition to providing grant funds competitively to educational and cultural institutions and organizations throughout the state in 1989, the Council developed and produced a program to explore how we know what we know about the past. "Unlocking The Secrets of Time: Maryland's Hidden Heritage," held in Annapolis on November 4, 1989, addressed the ways we discover the lives of those who lived before us through interpreting books, letters, diaries, newspapers, prints, drawings, photographs, portraits, artifacts and architecture (a review of the conference, written by conference coordinator Dr. Jean Russo, can be found on page 6). A Proclamation from Governor William Donald Schaefer declaring November 4th Maryland Humanities Council Day provided a very gratifying highlight to the day's event.

The Council also undertook a survey of Maryland's cultural heritage museums. With a grant from the Division of Historical and Cultural Affairs of the Maryland State Department of Housing and Community Development, the Council entered a partnership to survey, assess, and reach the state's cultural heritage museums—small historic, natural history, maritime, and folklore organizations. "Maryland's Best Kept Secrets," a report that identified and documented this rich historical resource, was a valuable product of that effort. Based on this research and the report's recommendations, Governor Schaefer has advanced legislation to create a program of technical, operational, collection, and program assistance for Maryland's cultural heritage museums.

Stemming from an intense evaluation and planning sessions, the Council developed a Special Initiative—"Challenges and Choices for the 21st Century"—to encourage programs that consider how the humanities might help address the issues we face in our communities and schools as we approach the next decade. Through this Initiative, the Council seeks to focus statewide attention on how the humanities, by exploring and interpreting a broad range of human experience past and present, can play a significant role in schools and in the community by providing context, knowledge, and methods to empower us to make informed decisions and thoughtful choices. (See page 9 for more information.)

To cap the year, and kickoff its new initiative, the Council produced, with a generous gift from the Martin Marietta Corporation, a special issue of *Maryland Humanities* which focused on the theme of ethics. The response to and demand for this issue have been tremendous; requests have come from across the nation from educators, public officials, and the general public.

Looking ahead, the Council will be taking an increasingly active leadership role in the state, and listening to Maryland's citizens on how we can serve them best. The Council will sponsor "Sharing Our Vision: A Public Conference on Funding Your Programs, Evaluating Ours!" for former project directors and the general public on October 17, 1990 at the Sheraton-Inner Harbor in downtown Baltimore. The conference will provide the opportunity to evaluate the Council's efforts, share ideas, and develop future programs. (See page 18 for more information.) As part of its Special Initiative, a major issue of *Maryland Humanities* focusing on education and values is planned for Winter 1991.

Much of the credit for the success of past endeavors, and for the new directions for the future, belongs to the scholars and experts in the fields of the humanities who seek the opportunity for open dialogue and exchange with members of the general public. Credit also belongs to the creators and sponsors of public humanities programs—project directors and institutions whose dedicated efforts provide the public with opportunities to pursue lifelong learning, to the audiences of these programs—Marylanders who take the time from their busy lives to pursue both old and new interests, and to our Board members, whose hundreds of uncompensated hours of dedicated service annually provide the direction, policy, and review on which the Council depends. And finally, credit belongs to those who provide funding for these programs: the National Endowment for the Humanities, the Maryland Department of Housing and Community Development, and the many corporations, foundations, and individuals without whose financial donations these programs would not take place.

The Council continues to invite Marylanders to create and attend public programs that inspire, challenge, excite and encourage intellectual growth; that help us to understand and deal with the difficult questions with which are faced; that help us know what it means to be human. A survey form is included in this issue of *Maryland Humanities*. We hope that you will take the time to evaluate our programs and return this form so that we may stay in touch with you—our community—in an effort to continue providing the variety and quality of humanities programs that the citizens of Maryland deserve and expect, support and enjoy!

The Editors  
*Maryland Humanities*



*"Admiral Cockburn Burning and Plundering Havre de Grace on the 1st of June, 1813" is included in Maryland in the War of 1812, an audio-visual production by the Maryland Historical Society. Photo from the collection of the Maryland Historical Society*

## MARYLAND **HUMANITIES**

Maryland Humanities Council  
 516 N. Charles Street  
 Suite 102  
 Baltimore, Maryland 21201  
 (301) 625-4830

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# MARYLAND

500 YEARS AGO, CHRISTOPHER COLUMBUS

SET SIGHT ON THE SHORES OF WHAT

WAS TO BECOME THE AMERICAS.

THIS "DISCOVERY OF EPIC CHANCE"

BEGAN THE RICH BLENDING OF CULTURES

THAT OUR NATION SYMBOLIZES.

OFTEN CALLED "AMERICA IN MINIATURE,"

THE STATE OF MARYLAND TAKES PRIDE IN

THE DIVERSITY OF PEOPLE FROM ALL

PARTS OF THE WORLD WHO HAVE COME

TO CALL THEMSELVES MARYLANDERS.

MARYLAND HUMANITIES COUNCIL

GOVERNOR'S COMMISSION FOR MARYLAND 1992

# SHOWS ITS COLORS



## The Council: Members and Staff

The Maryland Humanities Council is an independent, non-profit, tax-exempt organization dedicated to promoting an understanding and appreciation of the humanities in Maryland. It achieves its goals, in part, by funding public humanities programs, examples of which may be seen in the Continuing and Recently-Funded Programs section in each issue of Maryland Humanities.

The Council is composed of up to 26 volunteer members including five gubernatorial appointees. Drawn from academy and community and representing all regions of the state, Council members contribute hundreds of uncompensated hours reading and reviewing applications for funding, attending Council meetings, participating and assisting in Council fundraising efforts, meeting with potential project directors, attending funded projects, and representing the Council at regional and national scholarly conferences. The Council members and their current affiliations are:

**Dr. Elizabeth Baer**, Provost and Dean of the College, Washington College, Chestertown; **Dr. Cornelius P. Darcy**, (Gubernatorial Appointee), Chairman, Department of History, Western Maryland College, Westminster; **Dr. Joseph Durham**, President Emeritus, Community College of Baltimore (Gubernatorial Appointee), Baltimore; **Mrs. Sandy E. Eisenberg**, (Gubernatorial Appointee), Civic Leader, Baltimore; **Dr. Ralph E. Eshelman**, Director, Calvert Marine Museum, Solomons; **Dr. Patricia S. Florestano**, Director of Governmental Relations, Central Administration, University of Maryland, Adelphi; **Ms. Bernice A. Friedland**, Civic Leader and Businesswoman, Cumberland; **Ms. J. Elizabeth Garraway**, President, Maryland Independent College and University Association, Annapolis; **Dr. Catherine R. Gira** (Chairperson and President), Provost, University of Baltimore, Baltimore; **Jack I.B. Gohn, Esq.**, Attorney, Whiteford, Taylor and Preston, Baltimore; **Ms. Saretha G. Greene**, Associate Professor, retired, Department of Management Science, Coppin State College, Baltimore; **Ms. Agnes M. Griffen** (First Vice-Chairperson), Director, Department of Public Libraries, Montgomery County Library, Rockville; **The Honorable Gilbert Gude** (Legislative Liaison), Former Member, U.S. House of Representatives, Executive Director, Potomac River Basin Consortium, Bethesda; **Dr. Freeman A. Hrabowski, III**, Executive Vice-President and Vice Provost, University of Maryland Baltimore County,

Catonville; **Dr. John W. Huston** (Fiscal Agent), Professor, Department of History, United States Naval Academy, Annapolis; **Dr. Richard Macksey**, Professor of Comparative Literature, The Humanities Center, The Johns Hopkins University, Baltimore; **Mr. Everett Lee Marsburn**, Executive Producer, News and Public Affairs Department, Maryland Public Television, Owings Mills, Baltimore; **Robert L. Weinberg, Esq.**, Attorney, Weinberg & Green, Baltimore; **Dr. Albert R.C. Westwood** (Second Vice-Chairperson), Vice-President, Research and Technology, Martin Marietta Corporation, Bethesda; **H. Margret Zassenhaus, M.D.**, (Gubernatorial Appointee), Baltimore; **Ms. Mary V. Zimmerman**, Assistant Director Emerita, The Library, Frostburg State University, Frostburg.

The Council staff is composed of **Dr. Naomi F. Collins**, Executive Director; **Rebecca L. Aaron**, Assistant Director for Administration; **Judy D. Dobbs**, Assistant Director for Programming; **Margitta Golladay**, Regrant Program and Financial Officer; **Donna L. Byers**, Programming and Public Affairs Officer; **Elinor C. Sklar**, Associate Emerita, and **Edward Kappel**, Accountant. The services of **Coopers and Lybrand** are retained for the Council's annual independent audit.

John W. Huston  
Reed and Kathleen Hunter  
Barbara L. Jackson  
Richard A. Macksey  
John D. Roth  
Robert C. Schlegel  
Marcie Silver  
Elinor and Margaret Spurrier  
Stephen C. Walter  
Mary R. Whelley  
Theolina A. Wingo  
William H. Wroten, Jr.  
Janet Zarnaldin  
*Contributions to Council-sponsored Programs  
between November 1, 1989 and February 28, 1990  
totaled \$87,943.*



family, May 1942. Photo by Arthur Robstein, courtesy of the

Annapolis Fine Arts Foundation  
Anne Arundel County  
Arts Council of Montgomery County  
The Baltimore Foundation for Architecture  
Baltimore Urban League  
C&P Telephone Company  
The Columbia Foundation  
The Ella Lyman Cabot Trust  
The Episcopal Campus Ministry  
First National Bank of Maryland  
Friends of St. Gabriel's  
Garrett Community College  
Historic Annapolis Foundation  
Christy Macy  
Maryland Department of Economic and Employment  
Development  
Maryland Historical Society  
Maryland National Bank Foundation  
Maryland State Arts Council  
Maryland Office for the Bicentennial of the U.S.  
Constitution of the Maryland State Archives  
Morton and Sophia Macht Foundation  
Rebecca Meyerhoff Memorial Trusts  
The Rouse Company Foundation  
Signet Bank of Maryland  
State Commission on the Capital City  
Stiles E. Thule Trust  
Student Government Association of Garrett  
Community College  
University of Maryland Foundation

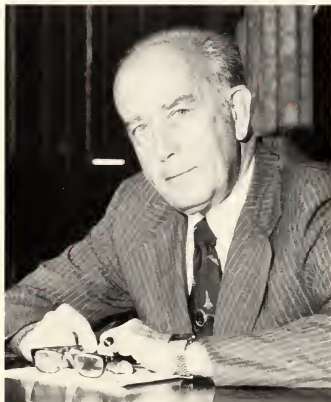
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November 1, 1989  
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## Message From Governor William Donald Schaefer



William Donald Schaefer  
Governor

*The 500th anniversary of Christopher Columbus' discovery of the New World offers a rich opportunity to the citizens of Maryland. Anniversaries prompt us to review the past as a way to make better decisions about the future. Maryland is doing just that by using this anniversary to plan for the 21st century. We are developing programs for 1992 that I believe will improve the quality of life in Maryland well into the 21st century and beyond.*

*Like Christopher Columbus, we can turn startling ideas into reality. One of our primary focuses is the Chesapeake Bay—that incredible natural resource we have within our borders. What if we returned the Chesapeake Bay ecologically to the way it was in 1492? Fantastic? I don't think so. Many did not envision Baltimore's Inner Harbor area as a national tourist attraction 20 years ago.*

*Other resources that can make our vision a reality are all right here in Maryland. The most important are our human resources.*

*Maryland is often called "America in Miniature." Usually this nickname refers to the diversity of the terrain we have in our state. However, the citizens of today's Maryland have created another kind of miniature America: a state with an ethnic mix closely resembling that of the United States, embodying all the dreams and ambitions of this great country.*

*Diversity—in our landscape and our people—is the true strength of Maryland. We will use that strength to fuel our journey into the 21st century.*

*Sincerely,*

Governor

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This publication is supported, in part, by a grant from the **Governor's Commission for Maryland 1992.**

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**On the Cover:** Huge numbers of immigrants first touched American soil on Locust Point where the Baltimore and Ohio Railroad operated the largest immigrant facility in the country in 1904. Immigrants were not permitted to bring much baggage, so their few worldly possessions were considered great treasures. Detail shown. Photo courtesy of the Peale Museum

## Thanks!

The work of the Maryland Humanities Council would not be possible without the continuing and dedicated efforts of the members of the Council, a Board comprised of distinguished and dedicated citizens; the project directors who conceive, develop, and carry out public programs; the enthusiastic audiences who attend these programs; you, the readers of Maryland Humanities; and the contributors who believe in the Council's work and support it with their time and financial donations.

Your tax-deductible contribution helps to ensure that public programs in the humanities continue throughout the state of Maryland. Furthermore, every dollar you contribute is worth two, as each can be matched by U.S. Treasury Funds through a federal gift and match program. Contributions should be sent to: Maryland Humanities Council, 516 N. Charles Street, Suite 102, Baltimore, Maryland 21201

## MARYLAND HUMANITIES

*Maryland Humanities* is a publication of the Maryland Humanities Council, an independent, nonprofit, tax-exempt organization, the Maryland affiliate of the National Endowment for the Humanities.

Executive Editor: Dr. Naomi F. Collins  
Managing Editor: Rebecca L. Aaron  
Contributing Editors: Judy D. Dobbs, Donna L. Byers  
Design/Production: F.E. Worthington, Inc.

Programs of the Maryland Humanities Council are made possible through major support from the National Endowment for the Humanities; with additional support from the Maryland Department of Housing and Community Development, Division of Historical and Cultural Programs, corporations, foundations, and individuals.

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We send you this magazine free of charge, but costs continue to rise annually. Your contribution to its costs will help to ensure its continued distribution to Maryland's citizens.



## Notices

### Abell Foundation/Maryland Humanities Council Special Award For Teachers Programs in Ethics

The Maryland Humanities Council, in partnership with the Abell Foundation, announces a special grant award for an innovative program in the humanities for teachers in elementary and secondary schools in Maryland.

Programming developed under the Special Award should encourage dialogue between teachers and scholars in the humanities, employ critical reading of texts in humanities disciplines such as literature, philosophy, ethics, and history; cultivate a deeper understanding of ethics, community values, and citizenship; and result in the development of materials for classroom use and in measurable impact on teaching. Programs should be able to serve as a model which can be replicated in other regions of the state. Programs may take various formats: summer sessions, weekend or lunch-time seminars, workshops, reading/discussion programs, after-school forums, evening discussions, roundtables, or some combination of these. Programs must begin after November 1, 1990.

The Maryland Humanities Council believes that the humanities, by exploring and interpreting a broad range of human experience past and present, play a significant role in schools and in the community by providing context and methods to empower us to make informed decisions and thoughtful choices. The humanities cannot solve the world's problems. But they can help us to provide ways to clarify our values, examine our choices, deal with information overload, increase our civic and community awareness, and curb our destructive tendencies.

The award will be made competitively: nonprofit organizations, including institutions of higher learning, are eligible to apply. To receive an application and information about deadlines, level of award, and procedures, call or write the Maryland Humanities Council, 516 N. Charles Street, Baltimore, Maryland 21201. (301) 625-4830.

### NEH Offers Seminar Grants for Museum Professionals

In order to foster a greater understanding among museum professionals of subjects in the humanities, as well as issues of interpretation, the National Endowment for the Humanities invites applications for Humanities Seminars for Museum Professionals. These seminars will provide administrators, curators, educators, designers and other museum staff an opportunity for additional study in the humanities, either in their own fields or in areas related to the resources and holdings of their institutions. The focus of each seminar should be on the content rather than technical aspects of exhibition development. Each seminar must focus on subjects, themes, or topics in a discipline of the humanities that relates to the collections and educational mission of museums. Any nonprofit institution may apply by December 7, 1990 for projects beginning after July 1, 1991. Program guidelines are available by calling or writing:

Humanities Projects in Museums and Historical Organizations

Division of General Programs

National Endowment for the Humanities  
Room 420

1100 Pennsylvania Avenue, N.W.

Washington, D.C. 20506

(202) 786-0284

### Constitution/Bill of Rights Exhibits Available Through MHC

What do you think of when you think of the Constitution and the Bill of Rights—an untried and revolutionary form of government? . . . freedom of speech or religion? . . . trial by jury? Understanding these documents is key to assuming the responsibilities of citizenship in this country. To educate Americans about the origins and contemporary applications of the Constitution and the Bill of Rights, and to enhance the teaching of history and citizenship in the schools, the MHC has exhibits available that address these documents, their origins, and their impact on our everyday lives.

"The Blessings of Liberty," celebrates the Bicentennial of the U.S. Constitution. Its 12 panels cover topics such as the Articles of Confederation, the anti-Federalist argument, ratification, and the Bill of Rights.

"To Preserve These Rights," another 12-panel exhibit, features the text of the Bill of Rights, graphics, captioned photographs, and commentary from well-known scholars, jurists, and statesmen.

Both exhibits consist of posters mounted on three lightweight kiosks; each kiosk measures 6 feet in height and 33 inches square. Institutions and organizations who wish to borrow these exhibits should call or write the Maryland Humanities Council. There is no charge for use of the exhibit other than UPS shipping charges. (Copies of "To Preserve These Rights" may also be purchased by contacting the Pennsylvania Humanities Council at 215-925-1005.)



Photo from *East Baltimore: Tradition and Transition* by Linda G. Rich.

## Recently-funded Programs

(Funded between March 1, 1990 and June 30, 1990)  
MINIGRANTS

**#649-L The People of Furnace Town**  
Furnace Town Foundation, Inc.  
Award: \$11,720 outright funds

**#652-L Conference Celebrating the Contribution of Black Maryland Women in Politics, the Arts and History**  
Community College of Baltimore  
Award: \$1,200 outright funds

**#653-L Tapestry of Talent Student Storytelling Festival of Western Maryland**  
Frostburg State University  
Award: \$600 outright funds

**#654-L Maryland Day Seminar: The Architect in Maryland**  
Maryland Historical Society  
Award: \$1,200 outright funds

**#657-L Effects of the Coming of the Railroad on Lower Delmarva**  
Westside Historical Society  
Award: \$1,200 outright funds

**#658-L Jews of the Old World and the New: Folk Art Puppets for Children and Adults**  
The Jewish Historical Society of Maryland  
Award: \$1,200 outright funds

**#659-L Challenges and Choices for the Law in the 21st Century**  
Hagerstown Junior College  
Award: \$1,057 outright funds

**#660-L Truths to Tell**  
Antietam Review  
Award: \$700 outright funds

**#661-L Seminar on Soviet Politics, History and Culture**  
Coppin State College  
Award: \$1,200 outright funds

**#662-L Focus: Frederick**  
Historical Society of Frederick County, Inc.  
Award: \$1,026 outright funds

**#664-L From the Old Country to the New**  
Deep Creek Lake—Garrett County Promotional Council  
Award: \$1,115 outright funds

**#667-L Shakespeare Workshop**  
Baltimore Polytechnic Institute  
Award: \$1,197 outright funds

**#670-L Attending to Women in England: 1500–1650**  
Center for Renaissance and Baroque Studies, UMCP  
Award: \$1,200 outright funds

**#671-L Summer Seminar on the Middle East for Secondary School Teachers**  
South East Regional Middle East and Islamic Studies Seminar  
Award: \$1,200 outright funds

**#672-L Breaking the Silence: Black Voices in the Diaspora: African-American, Caribbean and African Literature**  
Zora Neale Hurston Society, Morgan State University  
Award: \$1,200 outright funds

## Application Deadlines

Drafts of grant applications must be submitted to the Maryland Humanities Council by the following deadlines in order to receive consideration. (Four copies of the first draft and 33 copies of the final draft are necessary in order to distribute them for review by Council members and staff.) Applicants will be notified in writing of Council decision within two weeks after the decision date. To request a grant application, please call or write the Council (address and phone number on back cover). Please remember that application to the Council does not preclude application to the Maryland State Arts Council, (301) 333-8232, the National Endowment for the Arts, (202) 682-5100, or the National Endowment for the Humanities, (202) 786-0438.

There is no deadline for proposals requesting less than \$1,201. (Seven copies of such applications should be submitted for review by the Executive Committee.) In planning such grants, applicants should submit proposals at least six weeks before the beginning date of the project. Applicants should also allow sufficient lead time for crediting of Council support in printed materials and project related documents.

Deadlines for submission of proposals requesting more than \$1,200 are:

Decision  
January 12, 1991  
June 1991  
September 14, 1991

Final Draft  
November 16, 1990  
March 22, 1991  
July 12, 1991

First Draft  
October 12, 1990  
February 13, 1991  
June 5, 1991

## Resource Guide to Columbian Quincentenary Programming

### Exhibits

Before Columbus  
A traveling exhibit which will bring to life, and pay  
tribute to, the richness of the technological skills  
and aesthetic expression of the Pre-Columbian  
Indian peoples. Contact: Frederick W. Lange, Curator,  
of Anthropology, University of Colorado Museum,  
Campus Box 218, Boulder, CO 80509 (303)  
492-6671.

Maps and the Columbian Encounter  
An exhibition of rare historic maps from the  
American Geographical Society Collection. The  
Newberry Library, the James Ford Bell Library and  
the William L. Clements Library. Contact: Mark  
Warburton, Exhibition Coordinator, Office for Map  
History, American Geographical Society Collection,  
P.O. Box 399, Milwaukee, WI 53201 (414) 229-4101

Seeds of Change  
Program of exhibitions, symposia and publications  
that will demonstrate that Columbus voyages of  
discovery were in reality the beginning of a col-  
lision of two worlds, whose impact continues to  
this day. Contact: Herman J. Viola, Director of  
Quincentenary Program, National Museum of  
Natural History, Smithsonian Institution, Constitu-  
tion Avenue at 10th Street, N.W., Washington, DC  
20560 (202) 357-2081



Member of Maryland's Piscataway Indian tribe in ceremonial dress. Photo by Marlon B. Warren, 1990

This timeline represents major points of origin and influx of people who have come to be Marylanders. Throughout history, people have arrived from all parts of the world and added to the rich diversity of Maryland's culture. This graphic derives from material developed by The Maryland Ethnic Heritage Commission, an agency of The Department of Housing and Community Development, to whom we are grateful.

NATIVE  
AMERICANS

ENGLISH, SCOTS AND  
AFRICAN SLAVES ARRIVE

GERMANS, SCOTS, IRISH FROM  
PA. SETTLE IN WESTERN MD.



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FIRST EUROPEAN  
SETTLERS TO MARYLAND

The map is available for \$5.95 plus \$2.50 for shipping and handling from: Maryland Historical & Cultural Publications (to whom checks should be made payable), DHCP/DHCD, 45 Calvert Street, Room 422, Annapolis, MD 21401-1907.

Thomas Clapp  
Ralph E. Eshelman  
Jack L. B. Gohn  
Gilbert Gude  
Freeman A. Hrabowski

Wilkins Square Limited Partnership  
William G. Baker Jr. Memorial Fund  
William Joiner Center, University of Massachusetts  
Wofford K. Smith Religious Life Fund



*Marta Nadozirny, born in the Ukraine, immigrated to Baltimore over thirty years ago. Photo by Elinor B. Cabn for the Council-funded publication "Neighborhood: A State of Mind."*

## General Information on Quincentenary Programming

**Governor's Commission for Maryland 1992**  
Office of Tourism Development, 217 East Redwood Street, Ninth Floor, Baltimore, MD 21202  
(301) 353-6611.

**American Historical Association**  
400 A Street, S.E., Washington, DC 20003  
(202) 544-2422

**The Christopher Columbus Quincentenary Jubilee Commission**  
1801 F Street, N.W., Washington, DC 20006  
(800) 462-1992

**Quincentennial Organization of American States**  
1889 F Street, N.W. Washington, DC 20006

**Spain '92 Foundation**  
1821 Jefferson Place, N.W., Washington, DC, 20035  
(202) 775-3719

## Request for Proposals

Both the National Endowment for the Humanities and the Maryland Humanities Council are accepting proposals for programs centered around the Quincentenary which encourage scholarly and public consideration of topics that are central to the understanding of world history during the past five centuries. Such topics include the expansion of European civilization through the efforts of the Spanish and Portuguese crowns; the new societies and new forms of cultural expression that emerged from the encounters of native American, European, and African peoples; and the ideas—political, religious, philosophical, scientific, technological, and aesthetic—that shaped the processes of exploration, settlement and cultural conflict and transformation set into motion by Columbus' "event of epic chance."

**Public Humanities Projects**  
**Columbian Quincentenary**  
Division of General Programs, Room 426  
National Endowment for the Humanities  
1100 Pennsylvania Avenue, NW  
Washington, D.C., 20506  
202-786-0271

**Maryland Humanities Council**  
516 N. Charles Street  
Suite 102  
Baltimore, Maryland 21201  
301-625-4830

## Publications

**The Columbian Voyages, The Columbian Exchanges and Their Historians**  
by Alfred W. Crosby  
Contact: American Historical Association, 400 A Street, S.E., Washington, DC 20003 (202) 544-2422

**Encounters** (quarterly magazine)  
Contact: The Latin American Institute of The University of New Mexico, 801 Yale Boulevard, N.E., Albuquerque, NM 87131 (505) 277-5985.

**Five Hundred** (bi-monthly magazine)  
Contact: The Christopher Columbus Quincentenary Jubilee Commission, 1801 F Street, N.W., Washington, DC 20006 (800) 462-1992

**Quincentennial of the Discovery of America: Encounter of Two Worlds** (monthly newsletter)  
Contact: Quincentennial Organization of American States, 1889 F Street, N.W., Washington, DC 20006.



*Solomon Fauman. Photo by Elinor B. Cabn for the Council-funded publication "Neighborhood: A State of Mind."*

CH ARRIVE FROM  
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IRISH AND GERMANS  
EMIGRATE TO MARYLAND

EASTERN AND SOUTHERN  
EUROPEANS COME TO  
MARYLAND

ASIAN AND LATIN AMERICANS EMIGRATE  
TO MONTGOMERY AND PRINCE GEORGES  
COUNTY AND METROPOLITAN BALTIMORE

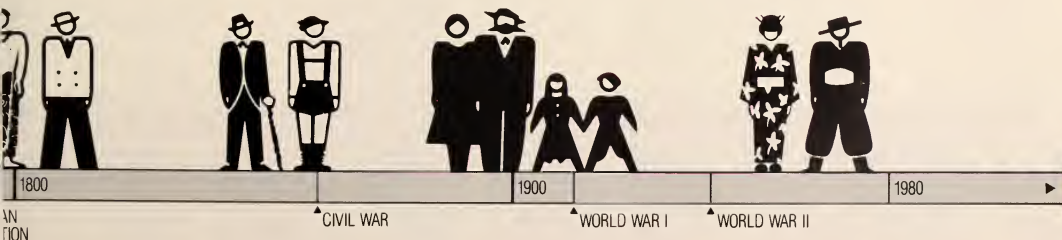






Photo by Marion Warren.

## A Challenge to the People of Maryland: Increase the Value of Funds You Have Raised

The Maryland Humanities Council has U.S. Treasury Funds available to match funds you have raised from corporations, foundations, businesses, individuals, or state and local governments, in support of public programs in the humanities. These funds, available to the Council through a special Gifts and Matching program of the National Endowment for the Humanities, are awarded on a competitive basis to Maryland's non-profit organizations or agencies of state and local government. For further information about this program, please contact Judy Dobbs or Rebecca Aaron at 301-625-4830.

## MARYLAND HUMANITIES

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